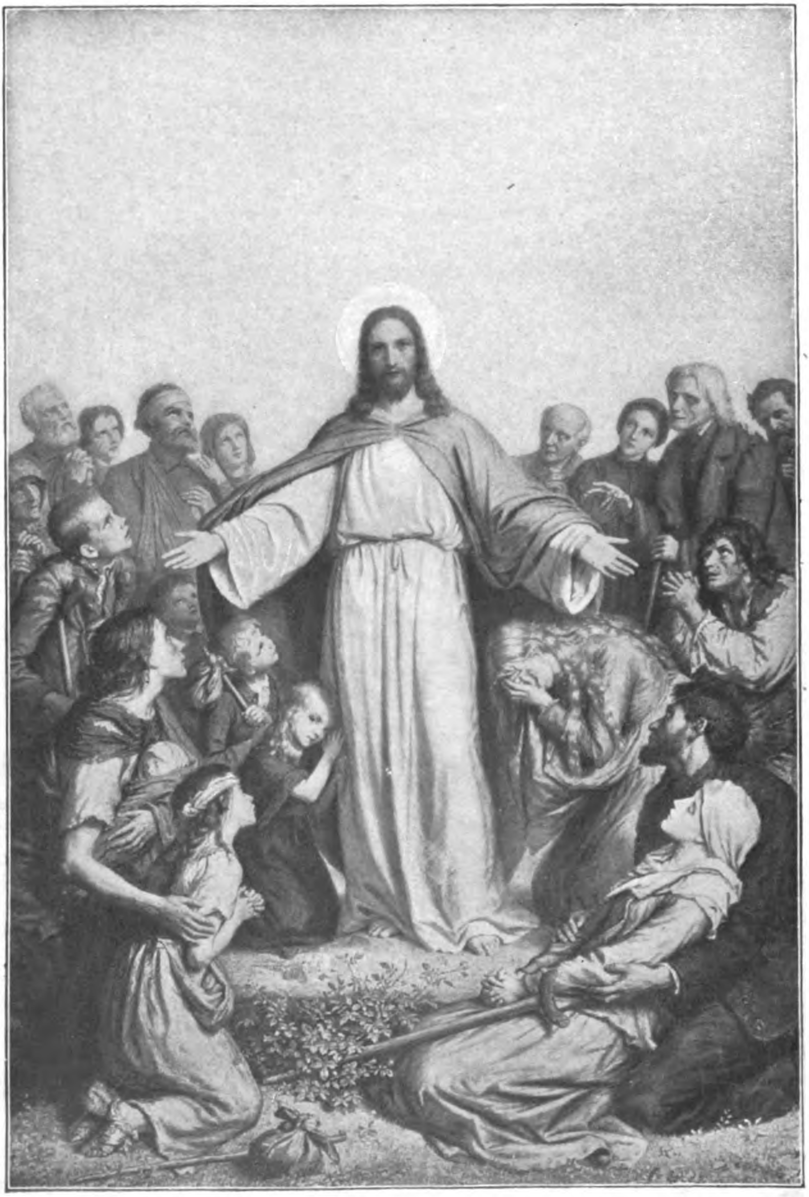


"COME TO ME, ALL YE THAT LABOR AND ARE BURDENED, AND I WILL REFRESH YOU"—*Matt.* xi. 28.

GOFFINE'S

DEVOUT INSTRUCTIONS

ON THE

EPISTLES AND GOSPELS

FOR THE SUNDAYS AND HOLYDAYS;

WITH

THE LIVES OF MANY SAINTS OF GOD, EXPLANATIONS OF CHRISTIAN FAITH AND DUTY AND OF CHURCH CEREMONIES, A METHOD OF HEARING MASS, MORNING AND EVENING PRAYERS, AND A DESCRIPTION OF THE HOLY LAND.

WITH A PREFACE

BY

HIS EMINENCE JAMES, CARDINAL GIBBONS,

ARCHBISHOP OF BALTIMORE.

NEW YORK, CINCINNATI, CHICAGO:

BENZIGER BROTHERS,

PRINTERS TO THE HOLY APOSTOLIC SEE.

Nihil Obstat.

THOMAS L. KINKEAD,

Censor Librorum.

Imprimatur.

✠ MICHAEL AUGUSTINE,

Archbishop of New York.

NEW YORK, April 29, 1896.

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(Per Secretary.)

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"The new edition of Goffine's Devout Instructions deserves a place in every home and in every priest's library. The merits, even of the older edition, are too well known to need repeating."

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" . . . Cette precieuse publication, qui se recommande beaucoup par son auteur et par l'elogieuse preface dont Son Eminence le Cardinal Gibbons a bien voulu la doter, sera, je n'en doute pas, très appreciée et goutée du public et les fervents Catholiques s'empresserront de se la procurer. . . . "

PREFACE.

OUR blessed Lord is the visible expression of God's truth and of God's love to men, and His temporal mission contemplated the establishment of that truth and of that love in the hearts of men. In His redeeming blood we have been given "the power to become the sons of God"; and His life and teachings must be the object of frequent meditation for all those who have their spiritual advancement seriously at heart. Deep down within our being we experience a longing to know which would embrace the universe in its compass. Happy indeed are we if, with the Apostle, we desire not to know anything but Jesus Christ and Him crucified. He is the explanation of all things in heaven and on earth. He is the inspiration of man in youth, his support in full maturity, and his solace when the battle of life is drawing to a close. Near His Sacred Heart innocence finds its purest joy and its safest shelter. The afflicted lay down their burden at the foot of His cross and go their way rejoicing. The sinner hears fall from His divine lips words of pardon and comfort, and dares to be a hero for love of Him Who has forgiven and forgotten all. We feel the weight of our infirmities and we would have a remedy.

"Come to Me," says Christ, "all you that labor and are burdened, and I will refresh you." The mystery of suffering meets us on every hand, and in Him we are taught "that the sufferings of this time are not worthy to be compared with the

glory to come. Yet so, if we suffer with Him, we may also be glorified with Him." In fine, He is a light to our faltering feet whilst in the way, and our reward exceeding great when death shall have been swallowed up in victory. "This is eternal life," says our divine Lord Himself by the mouth of St. John, "that they may know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

How welcome, therefore, must any book be whose special purpose is to inspire the faithful with a deeper knowledge and a more ardent love of Our Lord Jesus Christ. This was the object which the pious author of the "Devout Instructions on the Epistles and Gospels" proposed to himself. His Translator represents him truly when he writes: "No exercise of our lives is more salutary than meditation on the life, death, doctrines, and example of our divine Saviour. It is milk to children, nourishing food to adults, medicine to the sick, salvation to sinners, consolation to those of little faith, strength to the penitent, counsel to the just. To the perfect it opens secret mysteries, and gives to the faithful grace in time and happiness in eternity." On this sole ground the work affords sufficient evidence of its utility for the general faithful.

It has, moreover, this peculiar advantage, that its lessons are arranged after the order of the ecclesiastical year. The Word of God possesses in itself a certain sacramental power. Still the presentation of the Word cannot fail to gain in effectiveness by reason of association with the object-lessons drawn from the Church's liturgy. The regular sequence of seasons and festivals exhibits the history of our relations with the divine Trinity—Father, Son, and Holy Ghost; and we must ever consider it one of the most happy inspirations of the author, as well as one of the most salutary features of the book, that the Gospel of the Word is everywhere reinforced by the "living Gospel of the ecclesiastical year." The Church fulfils her divine mission

of teaching all nations, not merely by the ministry of the Word, but also by the practices which she has adopted and the forms in which she clothes the essence of her worship. Not without reason, then, must we regard that instruction as most opportune which is given in connection with the holy sacrifice of the Mass. When, during the celebration of the sacred mysteries, we reflect upon Him Who for love of us "bore our sins in His body upon the tree," we are the more encouraged "to die to sin that so we may live to justice."

The solid worth and undoubted usefulness of Goffine's Manual appealed strongly to the learned hierarchy of Germany and elicited their warmest expressions of approval. Gladly do we profit by the opportunity which a new edition of the work offers to reaffirm all that has been said in its favor, and to wish for it that measure of success which its singular excellence deserves.

JAMES CARD. GIBBONS.

BALTIMORE, Feb. 6, 1896.

MEMOIR OF THE AUTHOR.

LEONARD GOFFINE was born at Cologne in the year 1648, and was received as a Premonstratensian monk on the 18th of July, 1669, at Steinfeld, in the duchy of Juelich, in a convent which was afterwards secularized. For many years he had charge of the parishes of Oberstein and Coesfeld, which he served with praiseworthy zeal. Everywhere he kept the example of his Lord and Master before his eyes. As we read in the Acts (i. 1), "Jesus began to do, and to teach," so his greatest care was, first to correct himself and then to teach others. Being persuaded that public instruction and the exercises of the divine service should be accompanied by Christian instruction at home, he wrote at Coesfeld, Westphalia, a book of instruction and devotion, which, under the title of "A Manual," he caused to be published in the year 1690. In this work his aim was to instruct thoroughly, in regard to their sublime vocation, not only his own parishioners, but also all Christians desirous of salvation; to convince them of the superstition and errors of the world; to fill them with a lively faith, with sweet hope of the goods of eternity, and with a holy love for God and heavenly things. As his whole conduct showed that the spirit of God was with him, so even they who opposed his religion could not withhold from him their respect. He died August 11, 1719, in the 71st year of his age. His memory remains in benediction.

Table of Movable Feasts.

The Year of Our Lord.	Septuagesima.	Ash Wednesday.	Easter.	Ascension Day.	Whit-Sunday.	First Sunday of Advent.
1896	Feb. 2	Feb. 19	Apr. 5	May 14	May 24	Nov. 29
1897	Feb. 14	Mar. 3	Apr. 18	May 27	June 6	Nov. 28
1898	Feb. 6	Feb. 23	Apr. 10	May 19	May 29	Nov. 27
1899	Jan. 29	Feb. 15	Apr. 2	May 11	May 21	Dec. 3
1900	Feb. 11	Feb. 28	Apr. 15	May 24	June 3	Dec. 2
1901	Feb. 3	Feb. 20	Apr. 7	May 16	May 26	Dec. 1
1902	Jan. 26	Feb. 12	Mar. 30	May 8	May 18	Nov. 30
1903	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	Nov. 29
1904	Jan. 31	Feb. 17	Apr. 3	May 12	May 22	Nov. 27
1905	Feb. 19	Mar. 8	Apr. 23	June 1	June 11	Dec. 3
1906	Feb. 11	Feb. 28	Apr. 15	May 24	June 3	Dec. 2
1907	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	Dec. 1
1908	Feb. 16	Mar. 4	Apr. 19	May 28	June 7	Nov. 29
1909	Feb. 7	Feb. 24	Apr. 11	May 20	May 30	Nov. 28
1910	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	Nov. 27
1911	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	Dec. 3
1912	Feb. 4	Feb. 21	Apr. 7	May 16	May 26	Dec. 1
1913	Jan. 19	Feb. 5	Mar. 23	May 1	May 11	Nov. 30
1914	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	Nov. 29
1915	Jan. 31	Feb. 17	Apr. 4	May 13	May 23	Nov. 28
1916	Feb. 20	Mar. 8	Apr. 23	June 1	June 11	Dec. 3
1917	Feb. 4	Feb. 21	Apr. 8	May 17	May 27	Dec. 2
1918	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	Dec. 1
1919	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	Nov. 30
1920	Feb. 1	Feb. 18	Apr. 4	May 13	May 23	Nov. 28
1921	Jan. 23	Feb. 9	Mar. 27	May 5	May 15	Nov. 27
1922	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	Dec. 3
1923	Jan. 28	Feb. 14	Apr. 1	May 10	May 20	Dec. 2
1924	Feb. 17	Mar. 5	Apr. 20	May 29	June 8	Nov. 30
1925	Feb. 8	Feb. 25	Apr. 12	May 21	May 31	Nov. 29
1926	Jan. 31	Feb. 17	Apr. 4	May 13	May 23	Nov. 28
1927	Feb. 13	Mar. 2	Apr. 17	May 26	June 5	Nov. 27
1928	Feb. 5	Feb. 22	Apr. 8	May 17	May 27	Dec. 2
1929	Jan. 27	Feb. 13	Mar. 31	May 9	May 19	Dec. 1
1930	Feb. 16	Mar. 5	Apr. 20	May 29	June 8	Nov. 30
1931	Feb. 1	Feb. 18	Apr. 5	May 14	May 24	Nov. 29
1932	Jan. 24	Feb. 10	Mar. 27	May 5	May 15	Nov. 27
1933	Feb. 12	Mar. 1	Apr. 16	May 25	June 4	Dec. 3

CONTENTS.

Part First.

THE SUNDAYS OF THE ECCLESIASTICAL YEAR.

Part Second.

CONTAINING AN INSTRUCTION ON THE VENERATION OF THE SAINTS, THE LIVES OF THOSE THAT HAVE BEEN MOST REMARKABLE, AND EXPLANATIONS OF THE EPISTLES AND GOSPELS PROPER TO THEIR FESTIVALS.

Part Third.

EXPLANATION OF THE SACRAMENTS AND OF SOME OF THE CEREMONIES OF THE CHURCH.

Part Fourth.

EXPLANATION OF THE MASS; PRAYERS AT MASS AND METHOD OF HEARING MASS; MORNING AND EVENING PRAYERS; PRAYERS FOR VARIOUS OCCASIONS; DEVOTIONS FOR CONFESSION AND COMMUNION; DEVOTIONS TO THE SACRED HEART; ETC.

INSTRUCTIONS

ON

THE EPISTLES AND GOSPELS.

PART FIRST.

THE SUNDAYS OF THE ECCLESIASTICAL YEAR.

The Ecclesiastical Year.

WHAT is the ecclesiastical year?

The ecclesiastical year is the order of seasons and holy-days, beginning with the first Sunday of Advent and ending with the last Sunday after Pentecost, during which the Catholic Church commemorates in her public worship the mysteries and events of redemption.

Which are the chief holy-days and seasons of the ecclesiastical year?

The holy seasons are:

1. Christmas, for which Advent is the preparation.
2. Easter, for which Lent is the preparation.
3. Pentecost, extending to the first Sunday in Advent.

What does the Church commemorate at Christmas?

The infinite love of God the Father, Who, according to His promise, sent His only-begotten Son, Jesus Christ, to redeem mankind. This holy season begins with the first Sunday in Advent, and ends with the sixth Sunday after Epiphany.

What does the Church commemorate at Easter?

The infinite love of Jesus Christ, the Son of God, Who, by His life, His works, His passion, death, and resurrection, accomplished our redemption, and then ascended into heaven there to

be our mediator. This holy season begins with Septuagesima Sunday, and ends at the vigil of Pentecost.

What does the Church commemorate at Pentecost?

The infinite love of God the Holy Ghost, Who imparts to the faithful the fruits of the redemption purchased for them by Christ. This holy season begins with Pentecost Sunday, and ends with the last Sunday after Pentecost.

How is the ecclesiastical year divided?

The ecclesiastical year is divided into:

1. The fifty-two Sundays. 2. The week-days. 3. The feasts. 4. The fast-days.

Sunday.

WHAT is Sunday?

Sunday, also called the Lord's Day, is the first day of the week.

Why has God reserved to Himself one day in each week?

In order that man should rest from work at least one day out of the seven, and dedicate it to the special service of God, and to the salvation of his own soul.

Why do we Christians keep Sunday as a holy-day instead of Saturday, which was the day observed under the Old Law?

The apostles kept Sunday, the first day of the week, as a holy-day for these reasons: 1. As the Sabbath was a memorial of the consummation of the work of the creation, so the Sunday was to remind us of the consummation of the redemption. 2. On that day Our Lord arose from the dead. 3. On that day the Holy Ghost descended on the apostles. 4. To intimate that a new dispensation took the place of the old; and the diversity of the time of divine worship drew a line of distinction between Christians and Jews.

How should we spend Sunday?

As the design of its institution requires; that is, holily.

How is Sunday kept holy?

Sunday is kept holy by abstaining from servile labor, and by works of piety, such as hearing Mass with devotion, listening to a sermon, receiving Christian instruction, reading good books, visiting the sick, or other works of spiritual or corporal mercy.

How is Sunday profaned?

Sunday is profaned by unnecessary servile labor; by neglecting to hear Mass; by intemperance and idleness; by spending the day in frivolous, dangerous, and sinful pleasures; and in general by sinful acts.

Prayer.

O God, Who hast appointed Sunday that on that day we should serve Thee, and make ourselves partakers of Thy grace, grant that we may always on that day renew our faith, and be incited to the praise and adoration of Thy majesty. Through, etc.

Feast-Days and Holy-Days.

WHAT are feasts and holy-days?

Days on which the Church celebrates either certain mysteries of religion, or some passage in the life of Our Lord, or the memory of the saints.

Why has the Church established these holy-days?

She has instituted the feasts of Our Lord that we may be led to remember God's love and mercy toward us; to meditate upon the mysteries, truths, and benefits of the Christian religion; and to contemplate Jesus as the perfect pattern of a Christian life. On the feasts of the saints our minds are directed to those heroes of Christianity, that we may keep in veneration the lives of the friends of God, and be encouraged to imitate their example.

Has the Church authority to establish holy-days?

Certainly; for the power which Jesus Christ gave to His apostles and their successors to bind and to loose upon earth includes the power to make laws and regulations for the salvation of the faithful. There is warrant for it, too, in the Old Law, for under that dispensation the Jews celebrated the Pasch, or Easter, to commemorate their deliverance from Egyptian bondage; Pentecost to thank God for the Ten Commandments of the Law given to Moses on Mount Sinai; the feast of Tabernacles in commemoration of the forty years' journeying through the wilderness.

Which are the holy-days of obligation?

The Circumcision of Our Lord, Ascension Day, the Assumption of the Blessed Virgin, All Saints' Day, the Immaculate Conception, and Christmas.

Fast-Days.

WHAT are fast-days?

Those days on which we are allowed but one full meal, in order to present to God a sacrifice of mortification.

Which are fast-days and which days of abstinence?

Those days on which it is permitted to eat but one full meal are fast-days of obligation. Days on which we are forbidden to eat flesh-meat, but are allowed the usual number of meals, are days of abstinence.

Why has the Church appointed fast-days?

In order that her children should, by fasting, mortify the flesh, and overcome sensual inclinations; that by doing penance they should make satisfaction for sin and become reconciled to God; that they should become more fervent in prayer; that by conquering their lusts they should gain greater strength for God's service; that by denying themselves they should have more for the poor; and that by despising worldly pleasures they should learn to desire only the things of heaven.

Which are the principal fast-days?

1. The forty days of Lent. 2. The ember-days. 3. The vigils or eves of festivals. 4. The Fridays of Advent.

What are the ember-days?

Days instituted to thank God, each season of the year, for the benefits received during that season, and to remind the faithful, each quarter of the year, of the duty of penance; also to pray to God for deserving priests, for on those days the ordination of priests usually takes place.

What are vigils?

The vigils are the days before the feasts. The name means *watch*, and is taken from the watch-night of the Christians of the first century, who used to pass the night before a feast in the church, with prayer, praise, and fasting. Later this preparation was carried on during the day, instead of the night, and the day was made a fast-day.

Why does the Church command us to abstain from flesh-meat on Friday?

The Church commands us to abstain from flesh-meat on Friday in honor of the day on which Our Saviour died for us.

How does the Church sanctify week-days?

By commemorating on each week-day some divine benefit or the memory of some saint, and by providing for the offering of the holy sacrifice of the Mass, that whosoever can attend may do so. Every Catholic, therefore, ought each day meditate upon some divine truths; hear Mass, if in his power; and without fail say his morning and evening prayers devoutly, that he may be strengthened to perform his daily labors in a manner pleasing to God, and patiently suffer the trials of life, while through all he ascends from virtue to virtue.

Blessings.

What is a blessing?

A blessing is that holy act whereby the Church calls down the divine blessing on persons and things.

Why does the Church bless water, salt, and other things?

That the things which she blesses may avail to the spiritual and bodily health of those who use them with devotion.

Is there any warrant in Holy Scripture for this custom?

Yes; we read that Our Saviour Himself blessed little children (St. Mark x. 16), bread, fish (St. Matt. xiv. 19), and other things; and St. Paul tells us: "Every creature of God is sanctified by the word of God and prayer" (I. Tim. iv. 4, 5).

THE BLESSING OF SALT AND OF WATER.

Holy water is usually blessed every Sunday before Mass.

How is this blessing done?

First the salt is blessed with prayer and exorcism, whereby the influence of the evil spirit is broken and God's blessing and protection secured for our souls and bodies. Then the water is blessed in like manner. The salt is then mingled with the water in the name of the Triune God, to show that the sprinkling with holy water may preserve us from the corruption of sin.

For what does the Church use holy water?

To sprinkle the faithful, and everything she blesses and consecrates. According to the words of the prayers, the effects of grace should be, cleansing from venial sin and protection of soul and body against the assaults of the evil spirit.

How should we use holy water?

The devout Christian takes holy water not only on entering and leaving the church, but also at home on rising and retiring, going in and going out, and at other times; always beseeching God to cleanse him by the merits of Christ's precious blood, and to protect him from all dangers of soul and body.

Advent.

What does *Advent* mean?

Advent means *the coming*, and is used by the Church to represent the four thousand years of preparation for the coming of the Redeemer, and at the same time points us to His second coming as our judge.

When is the season of Advent?

The season of Advent comprises the four weeks preceding Christmas.

When was the first coming of our Redeemer?

When the Son of God was conceived by the Holy Ghost in the womb of the Blessed Virgin Mary, and was made flesh, to sanctify the world by His coming.

Was a redeemer necessary?

Yes; for all men sinned in Adam, and needed to be reconciled to God.

Could not the just under the Old Law be saved before the coming of Christ?

Yes; through the expectation of Him and through His future merits all might be saved under the Old Law who made themselves worthy of the grace of Christ by innocence and penance, though they could not be admitted to heaven until Our Lord's ascension.

When will be the second coming of Christ?

At the end of the world, when Christ will come with great power and majesty to judge the living and the dead.

Why has the Church appointed the holy season of Advent?

1. That we may consider the wretched state of mankind before the coming of Christ, and bring before our minds the mercy of God, Who sent His only-begotten Son down from heaven for our redemption. 2. That we may prepare ourselves worthily for Christmas, that Christ may then enter our hearts in

the fulness of His grace, to renew them and to dwell in them. 3. That we may so prepare ourselves for the second advent that He may be to us a merciful judge. "Watch ye, therefore, because you know not what hour your Lord will come" (St. Matt. xxiv. 42).

Prayer.

O God, Who hast brought joy to the world through Thy gracious advent, grant us, we beseech Thee, Thy grace, that we may prepare ourselves by sincere penance for its celebration and for the Last Judgment. Amen.

First Sunday of Advent.

THIS is the first day of the ecclesiastical year; on it the Church begins to contemplate the coming of Our Saviour, and, with the prophets, to long for Him; she exhorts the faithful to true penance for their sins, which oppose Christ's entrance into their hearts; she sings, therefore, at the Introit of the Mass, in the words of the psalmist: "To Thee, O Lord, have I lifted up my soul."

Prayer.

Raise up Thy power, O Lord, we pray Thee, and come, that by Thy protection we may deserve to be rescued from the threatening dangers of our sins, and to be saved by Thy deliverance. Who livest and reignest, etc. Amen.

EPISTLE. *Rom.* xiii. 11-14.

Brethren: Knowing the season, that it is now the hour for us to rise from sleep. For now our salvation is nearer than when we believed. The night is passed and the day is at hand. Let us therefore cast off the works of darkness and put on the armor of light. Let us walk honestly as in the day: not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

What is understood here by *sleep?*

Sin, in which man, as if sunk in a torpor, no longer sees the light of the Gospel, no longer hears the warning of his conscience, neglects the means of salvation, and lives without care, until he awakes, alas! too late, as from a dream.

What is understood by *night* and *day?*

By *night* is to be understood ignorance, infidelity, and sin. The *day* represents faith, grace, and reconciliation with God.

What are the *works of darkness?*

All sin, especially that which is unknown to men, but seen and known by God, of Whose grace it deprives us.

What is *the armor of light?*

It consists in faith, hope, charity, and good works, the spiritual arms with which we have to overcome the world, the flesh, and the devil.

What does it mean *to put on the Lord Jesus Christ?*

It means that Christians should think, speak, and act like Jesus, adorning themselves by the imitation of Him as with precious garments.

Prayer.

O Lord Jesus Christ, Who became man for us, grant that we may in all things comply with the admonitions of this epistle; that we may arise from the slumber of our sins, and walk in the light of grace by the diligent performance of good works, and adorn our souls by putting on Thee, through the imitation of Thy virtues.

GOSPEL. *Luke* xxi. 25–33.

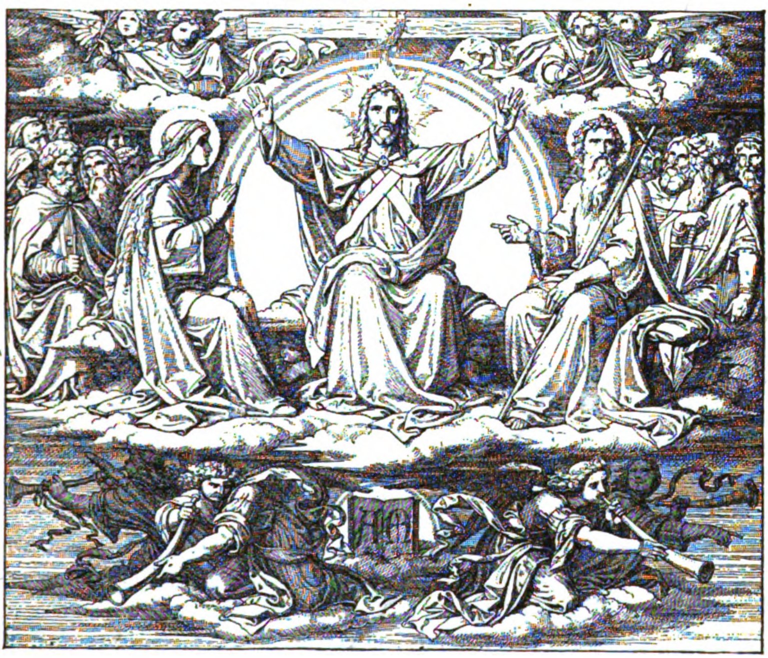
At that time Jesus said to His disciples: There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear, and expectation of what shall come upon the whole world, for the powers of heaven shall be moved; and then they shall see the Son of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up and lift up your heads, because your redemption is at hand. And He spoke to them a similitude: See the fig-tree, and all the trees; when they now shoot forth their fruit, you know that summer is nigh. So you also when you shall see these things come to pass, know that the kingdom of God is at hand. Amen I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away: but My words shall not pass away.

Why does the Church cause this Gospel concerning the Last Judgment to be read to-day?

To prepare our hearts by penance for the coming of Jesus as our judge.

What signs shall precede the Last Judgment?

The sun shall be darkened, the moon shall not give light, the stars shall fall from heaven; the heavens themselves shall pass



away with a great noise, the elements shall melt with heat, and the earth with all that is in it shall be burned up. At the command of God the world shall be shaken to its centre; fearful tempests shall arise; the sea and waves shall roar, and wild struggle and destruction take the place of quiet and order. Men shall wither away with fear, not knowing whither to fly. Then shall appear the holy cross, the sign of the Son of man—a terror to sinners who have hated it, a consolation to those who have loved it.

How will the Last Judgment begin?

At the command of God the angels, with the sound of the trumpet, shall summon all men to judgment (I. Thess. iv. 15).

The bodies and souls of the dead shall be again united, and the wicked shall be separated from the righteous, the just on the right, the wicked on the left (St. Matt. xxv. 33). The angels and the devils will be present, and Christ Himself will appear in a bright cloud with such power and majesty that the wicked, for fear, will not be able to look at Him, but will say to the mountains, "Fall on us," and to the hills, "Cover us" (St. Luke xxiii. 30).

Why will God hold a general and public judgment?

1. That all may know how just He has been in the particular judgment of each one. 2. That justice may at last be rendered to the afflicted and persecuted, while the wicked who have oppressed the poor, the widow, the orphan, the religious, and yet have often passed for upright and devout persons, may be known in their real characters and be forever disgraced. 3. That Jesus Christ may complete His redemption, and openly triumph over His enemies, who shall see the glory of the Crucified, and tremble at His power.

How will the Last Judgment proceed?

The books will be opened, and from them all men will be judged; all their good and bad thoughts, words, and deeds, even the most secret, known only to God, will be revealed before the whole world, and according to their works men will be rewarded or be damned forever. The wicked "shall go into everlasting punishment, but the just into life everlasting" (St. Matt. xxv. 46).

Exhortation.

The Church, during the season of Advent, reminds thee, O Christian, of the coming of Christ to judgment, that thou mayest with the more zeal apply thyself to profit by His first coming; for they only will be justified and glorified who have acknowledged and received Him as their Redeemer. Examine thyself, therefore, to-day, and during this week, whether thou hast believed in Him, loved Him, admitted Him into thy heart, and kept His holy commands. Begin at once penance and good works, that thou mayest with confidence await the judgment-day of the Lord.

Aspiration.

Thou art just, O Lord! and just is Thy judgment. Oh, penetrate my soul with holy fear, that I may be kept from evil deeds, and incited to good works. Would that I could say, with St. Jerome, "Whether I eat or drink, or whatever I do, it is as if I heard the awful summons of the trumpet, 'Ye dead, arise, and come to judgment!'"

Second Sunday of Advent.

HAVING taught us on the first Sunday of Advent to sigh with the prophets for the redemption through Christ, the Church on this day reminds us, in the holy sacrifice of the Mass, of the joyful promises of God for the salvation of the gentiles, and of Jesus Christ's actual coming, in order to quicken our desire for it, and to produce in us an alacrity in making ready our hearts by penance and love.

For this reason she says in the Introit of the Mass: "People of Sion, behold the Lord shall come to save the nations, and the Lord shall make the glory of His voice to be heard in the joy of your heart." "Give ear, O Thou that rulest Israel: Thou that leadest Joseph like a sheep." Glory be to the Father, etc.

Prayer.

Stir up our hearts, O Lord, to make ready the ways of Thine only-begotten Son, that by His coming we may be worthy to serve Thee with purified minds. Through the same Our Lord Jesus Christ, etc.

EPISTLE. *Rom.* xv. 4–13.

Brethren: What things soever were written, were written for our learning: that through patience and the comfort of the Scriptures we might have hope. Now the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of Our Lord Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the honor of God. For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. But that the gentiles are to glorify God for His mercy, as it is written: Therefore will I

confess to Thee, O Lord, among the gentiles, and will sing to Thy name. And again He saith: Rejoice, ye gentiles, with His people. And again: Praise the Lord, all ye gentiles; and magnify Him, all ye peoples. And again Isaias saith: There shall be a root of Jesse; and He that shall rise up to rule the gentiles, in Him the gentiles shall hope. Now the God of hope fill you all with joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

What are we to learn by this epistle?

To be grateful to God for having called us, by His grace, to the true faith, and for having received us into the bosom of His holy Church. Again, we are taught that by envy, discord, pride, and hatred we lose our salvation. Finally, St. Paul refers us to the Scriptures for instruction.

Why do the Holy Scriptures profit us?

1. They teach, correct, and instruct us in justice, that we may serve God faithfully, and be ever ready for good works. 2. They sustain our patience in suffering, and our hope of eternal life, by many promises, and by the example of Jesus Christ and His saints.

Why is God called *the God of patience, comfort, and hope?*

1. Because He looks with patience and long-suffering upon our sinful lives. 2. Because He gives us grace to carry our cross with patience and joy, and removes our despair by spiritual consolation. 3. Because He gives us hope that after this life we shall possess Him, the object of our desire.

Aspiration.

O God of patience, comfort, and hope, fill our hearts with joy and peace, and grant that we may become perfect in all good works by faith, hope, and charity, and that we may attain the promised salvation.

GOSPEL. *Matt.* xi. 2–10.

At that time: When John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art Thou He that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have

heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them: And blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see? a prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: Behold I send My angel before Thy face, who shall prepare Thy way before Thee.

Why was St. John cast into prison?

Because he rebuked King Herod, who was living in adultery with the wife of his stepbrother. This teaches us that we should not be deterred from our duty, though great suffering and misfortune should thereby befall us. Is it not nobler and more profitable to our salvation to be a martyr for truth, as St. John was, rather than to gain favor with the world by timidly looking on, or by deceitful flattery?

Why did St. John send his disciples to Jesus?

St. John sent his disciples to Christ so that they, too, might be convinced that He was the Messias.

Superiors and parents should learn from this to see that their dependents and children are well instructed in the faith.

Why did Christ merely say to the disciples of St. John: "Go and relate to John what you have heard and seen: the blind see, the lame walk," etc.?

Because they ought to have been convinced from the miracles He wrought, which were the fulfilment of the prophecies, that He was the promised Messias.

What was the object of the question, "What went you out to see?" which Our Saviour asked?

1. To praise the constancy of St. John, who was not to be deterred from exercising his sacred functions either by the commands of Herod or through fear of imprisonment and death. 2. To approve the austere life of St. John, that we should thereby be encouraged to crucify the flesh and to do penance.

Why did Our Saviour say that St. John was more than a prophet?

Because he was destined to see the Messias, to preach Him to men, and declare Him to be the Saviour of the world. And as he was a messenger of God, to announce the coming of Christ and prepare His way, he was called an angel (Malach. iii. 7).

Why did Jesus add, "Blessed is he that shall not be scandalized in Me"?

On account of those who would be scandalized at His humility, His poverty, His ignominious suffering and death upon the cross, and who would, accordingly, despise and reject Him; although the more He humbled Himself for them the more they ought rather to love and honor Him.

Why does the Church set before us this gospel?

In order that we, like the disciples of St. John, may, by His works, recognize Jesus as our Lord and Saviour, and that we may make ourselves worthy of the grace of redemption by doing penance earnestly and firmly, thus preparing the way of the Lord in our hearts.

Consolation in Adversities and Afflictions.

What can and should console us in adversity?

1. A firm belief that everything is ordered by God's wise providence, and that no evil can befall us except by His permission, Who never allows us to suffer more than is for our good. 2. That if we call upon Him in adversity God will help us, whenever it is expedient for our salvation. Thus to encourage us He says, "Call upon Me in the day of trouble, I will deliver thee" (Ps. xlix. 15); and, "If God be for us, who is against us?" (Rom. viii. 31); and "Can a woman forget her infant so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee: behold, I have graven thee in My hands" (Isaias xlix. 15, 16). 3. That it is useless to resist Divine Providence, for all who have done so have been filled with shame and ignominy: "Who hath resisted Him and hath had peace?" (Job ix. 4.) 4. That our sufferings when borne with patience and submission lose their sharpness, and bring us merit and reward. "For that which is at present momentary and light of our tribulation, worketh for us, above

measure exceedingly, an eternal weight of glory" (II. Cor. iv. 17).

Third Sunday of Advent.

THE nearer the coming of the Lord the more earnestly the Church calls upon us to rejoice; and to-day, therefore, at the Introit of the Mass, she sings in the words of St. Paul: "Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous, but in everything by prayer let your petitions be made known to God." (Phil. iv. 4–6.) "Lord, Thou hast blessed Thy land; Thou hast turned away the captivity of Jacob." Glory be to the Father, etc.

Prayer.

We beseech Thee, O Lord, mercifully incline Thine ear unto our prayers, and enlighten the darkness of our minds by the grace of Thy heavenly visitation. Who livest and reignest, etc.

EPISTLE. *Phil.* iv. 4–7.

Rejoice in the Lord always; again, I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be nothing solicitous, but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus our Lord.

What does it mean to rejoice in the Lord?

It means to be glad in remembering the grace by which God called us to the true faith, and gave us the hope of eternal salvation, and to rejoice even in all our tribulations and adversities for the Lord's sake, as St. Paul did (II. Cor. vii. 4). It also admonishes us to give a good example by modesty and an edifying life, and to fix our desires on God, Who will never fail us if we make our wants known to Him by prayer and supplication, and give Him thanks for benefits received.

In what does the peace of God consist?

It consists in a good conscience, such as St. Paul enjoyed. It is this peace, this tranquillity of the soul, which sustained the holy martyrs in their agonies, and consoled others under persecution for Christ's sake (St. Matt. v. 11, 12).

Aspiration.

O Lord, grant that Thy peace, which Thou hast given us, and which the world knows not, may keep our hearts and minds in Thee. O wisdom! proceeding from the mouth of the Highest, and reaching to the ends of the world, who governest with power and grace, come and direct us all, that we may walk in the path of wisdom and of the peace which surpasseth all understanding. Amen.

THE BEST REMEDY IN THE HOUR OF SORROW.

In need, sorrow, and dejection the best means to relieve our distressed hearts is humble and confiding prayer, in which we can pour out our hearts before God, and give ourselves up to His love and mercy, as did Anna, the sorrowful mother of Samuel the prophet, Josaphat in painful uncertainty, Susanna falsely accused and condemned to death, and innumerable other servants of God. These all prayed to God and were delivered from their afflictions, receiving help and consolation. St. James therefore admonishes us, "Is any one of you sad? let him pray" (James v. 13); and St. Paul, in the epistle for this Sunday, encourages us not to be solicitous about anything, but in everything by prayer and supplication, with thanksgiving, to let our requests be known to God. Are you, then, sad and discouraged? Lift up your soul to God, and say with David, "Give joy to the soul of Thy servant, for to Thee, O Lord, I have lifted up my soul" (Ps. lxxxv. 4).

GOSPEL. *John* i. 19–28.

At that time: The Jews sent from Jerusalem priests and Levites to John to ask him, Who art thou? And he confessed and did not deny: and he confessed: I am not the Christ. And they asked him: What then? Art thou Elias? And he said: I am not. Art thou the prophet? And he answered: No. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us? what sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered

them, saying: I baptize with water; but there hath stood One in the midst of you, Whom you know not. The same is He that shall come after me, Who is preferred before me: the latchet of Whose shoe I am not worthy to loose. These things were done in Bethania, beyond the Jordan, where John was baptizing.

Why did the Jews send messengers to John to ask him who he was?

Because his baptizing and preaching, with his life of austerity and penance, made such an impression that the people took him not for an ordinary prophet, but for the Messias Himself.

Why did the messengers ask John whether he was Elias or the prophet?

The Jews believed that either Elias or another of the prophets would return to earth to prepare the way for the coming of Christ; and from St. John's denying that he was the Christ they concluded that he was either Elias or that prophet.

Why did St. John say that he was not that prophet, but only the voice of one crying in the wilderness?

He said so out of humility; but he uttered no untruth, since he was not the prophet predicted by Moses (Deut. xviii. 15), but only "the voice of one crying in the wilderness, Make straight the way of the Lord," as the prophet Isaias said (Is. lx. 3).

How do we make straight the way of the Lord?

By sincere penance, which consists not merely in going to confession, and making hollow resolutions, but in bringing forth fruits worthy of penance (Matt. iii. 8; Luke iii. 8).

How do we bring forth fruits worthy of penance?

If we wish to bring forth fruits worthy of penance, we must endeavor to make amends for what is past, and use all possible means to avoid in future those sins to which we have been most given; we must love and serve God as much as and more than we before loved and served the world.

What was the baptism of John, and what was the effect of it?

It was a baptism of penance, for the forgiveness of sins; thus it was a preparation for the Baptism of Christ, through which sins are actually forgiven, and the Holy Ghost received (Mark i. 4, 5).

What are we further taught by this gospel?

We are taught to always speak the truth, like St. John; not to desire to appear more, or better, than we are; and, in particular, to make a good and sincere confession. We should, therefore, before confession often ask ourselves, "Who am I? How do I live? How do I stand before God? How do I deal with my neighbor?"

We learn also from St. John to confess our sins without reserve, neither concealing nor excusing them; above all, we learn to be humble, for although he might have passed for the Messias had he chosen to, he refused that honor, and held himself unworthy to loose the latchet of Christ's shoe.

Prayer.

O Lord, banish from my heart envy, self-love, and pride; give me grace so to know Thee and myself that, in contemplation of Thy majesty, omnipotence, love and wisdom, and other perfections, I may love Thee above all things, and in regarding my own nothingness, misery, and sins may always humble myself before Thee, and be little in my own eyes. Grant also that I may judge my neighbor with justness and tenderness, and love him as myself.

Fourth Sunday of Advent.

THE nearer we approach to the coming of Christ the more the Church sighs in her prayers for the Saviour of mankind. She sings, therefore, at the Introit, "Drop down dew, ye heavens, from above, and let the clouds rain the just" (Is. xlv. 8); "The heavens show forth the glory of God, and the firmament declareth the work of His hands" (Ps. xviii. 2).

Prayer.

Stir up Thy might, we beseech Thee, O Lord, and come and succor us with great power, that, by the help of Thy grace, the indulgence of Thy mercy may accelerate what our sins impede. Who livest, etc.

EPISTLE. I. *Cor.* iv. 1–5.

Brethren: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now

it is required among the dispensers, that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day, but neither do I judge my own self. For I am not conscious to myself of anything: yet I am not hereby justified: but He that judgeth me is the Lord. Therefore judge not before the time, until the Lord come: Who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts: and then shall every man have praise from God.

How should priests be regarded by the faithful?

The Church wishes to inspire us with respect and veneration towards priests, who are ministers of Christ, dispensers of the mysteries of God, and advocates of religion. The Scripture says, "Let the priests that rule well be esteemed worthy of double honor, especially they who labor in the word and doctrine" (I. Tim. v. 17). "He that heareth you, heareth Me; and he that despiseth you, despiseth Me" (St. Luke x. 16).

Why is this epistle read to-day?

The Church wishes, by pointing to the second advent of Christ, to remind the faithful to avoid judging their neighbors, but to judge themselves, and to cleanse their hearts for the reception of Jesus as our Saviour, that they may not have to shrink from Him when He comes as Judge.

Can priests administer the holy sacraments as they please?

No, for, as the stewards of Jesus Christ, they must observe His will, which is that they should administer the sacraments for the glory of God and the salvation of the faithful. They are not permitted to "give that which is holy unto dogs" (Matt. viii. 6), and cannot, therefore, give absolution, or any sacrament, to those who are unfit, lest they thereby condemn themselves.

Why should they esteem it a small matter to be judged by men?

Because men generally judge by appearances, and not by reality. St. Paul says: "If I pleased men, I should not be the servant of Christ" (Gal. i. 10). But not only priests, the faithful also, must seek to please God more than men. How foolish are they who follow all silly and scandalous fashions in dress, gesture, and manners; who neglect the holy exercises of

religion, and ask constantly, "What will the world say?" but never, "What will my God and Saviour say?" if I do this or that.

Why does St. Paul say, "But neither do I judge my own self"?

Because he could not know how God would judge him, "For man knoweth not whether he be worthy of love or hatred' (Eccles. ix. 1); therefore he adds, "I am not conscious to myself of anything, yet am I not hereby justified, but He that judgeth me is the Lord." We should, therefore, examine ourselves thoroughly whether we are in sin; but if *we* find nothing in us which displeases God we are not on that account at liberty to think ourselves better than others, for before the mirror of our self-esteem we look quite different to what we are in truth before God, Who cannot be bribed. Oh, how many, who now think themselves innocent and holy, shall appear at the day of judgment stripped of their disguises, and the most secret workings of their hearts revealed by God to their eternal disgrace! This should determine us not to *judge before the time*, either ourselves or any one else, of whose hearts we must know even less than of our own. "Let us therefore work out our salvation with fear and trembling" (Phil. ii. 12).

Aspiration.

O Lord, enter not into judgment with Thy servant, for in Thy sight no man living shall be justified (Ps. cxlii. 2).

GOSPEL. *Luke* iii. 1-6.

In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina, under the high priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight His paths. Every valley shall be filled: and every mountain and hill shall be brought low: and the crooked shall be made

straight, and the rough ways plain. And all flesh shall see the salvation of God.

Why is the time at which St. John began to preach so minutely described?

Because in that happy year the prophecy of Jacob was fulfilled, and the sceptre being taken from Juda, the long-expected Messias showed Himself to the world, was baptized by John,



and declared by His heavenly Father to be His beloved Son, Whom men should hear. Accordingly, that this time should never be forgotten, the evangelist, contrary to his usual custom, describes it particularly, mentioning the names both of the spiritual and temporal rulers.

Aspiration.

Oh, that Thy way, Jesus, may be well prepared in my heart! Alas! assist me, O my Saviour, to do what I cannot do by myself. Fill up the valley of my heart with Thy grace, and straighten my crooked and perverted will, till it shall conform to Thine own. Soften my rough and unruly mind; bring low,

destroy, and remove whatever in me impedes Thy way, that Thou mayest come to me without hindrance, and possess and govern me forever. Amen.

Vigil of the Nativity, or Christmas Eve.

O Christian, for the love of Christ, and for thine own salvation, occupy thy mind, during this holy night, with holy thoughts and aspirations, in order to make thyself worthy of all the graces which Christ will grant thee on His coming. Consider how St. Joseph and the Blessed Virgin Mary, in obedience to the edict of Cæsar, and in perfect submission to the will of God, went to Bethlehem, and, finding no room there, at last entered an open stable, where they were content to stay. Does not the Son of God deserve all our love when He thus humbled Himself for us? Tender Him your heart as an abode, in the following

Prayer of the Church.

O God, Who givest us joy by the annual expectation of our redemption, grant that we may securely see Him coming as our Judge Whom we joyfully receive as our Redeemer, Our Lord Jesus Christ, Thy Son, Who livest and reignest with Thee forever. Amen.

Nativity of Our Lord, or Christmas.

Christmas brings before us the happy day on which, in the fulness of time, Jesus Christ, our Saviour and Redeemer, was born of the ever-blessed and immaculate Virgin Mary, in the stable at Bethlehem.

Why does every priest say three Masses on this day?

1. To give thanks to the ever-blessed Trinity, Who co-operated in the incarnation of Jesus Christ. 2. To honor the threefold birth of Jesus Christ: His eternal birth in the bosom of His heavenly Father; His temporal birth of His virgin Mother; and His spiritual birth in our hearts, which He occupies by His grace.

Why is the first Mass celebrated at midnight?

The first Mass is said at midnight to remind us that before Jesus Christ was born the world was without the true light,

and lay in darkness and the shadow of death. Again, it was in the night that He was born; and both His temporal and eternal births are mysterious truths, incomprehensible to our understanding.

Why is the second Mass celebrated at daybreak?

The second Mass is celebrated at daybreak because the birth of Christ brought light to the gentiles, whose salvation was then nigh, and because, according to tradition, it was about that hour that the shepherds came to see and adore the new-born Saviour.

Why is the third Mass celebrated at daylight?

The third Mass is said at daylight because Christ dispersed the darkness of ignorance, and appeared as the Light of the world (John i. 9; Is. lx. 8).

OF THE FIRST MASS.

The Introit of the first Mass reminds us of the eternal birth of Jesus Christ: "The Lord hath said to Me, Thou art My Son, this day have I begotten Thee" (Ps. ii. 7); "Why have the gentiles raged, and the people devised vain things?" (Ps. ii. 1.) Glory be to the Father, etc.

Prayer.

O God, Who hast made this holy night shine forth with the brightness of the true Light, grant, we beseech Thee, that we may enjoy His happiness in heaven, the mystery of Whose light we have known upon earth. Who liveth and reigneth, etc. Amen.

EPISTLE. *Titus* ii. 11-15.

Dearly Beloved: The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and Our Saviour Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak, and exhort, in Christ Jesus our Lord.

How did the grace of God appear to all men?

Through the incarnation of His Son, Whom, in His infinite love, He made like unto us, to be our brother and teacher, that we might become children and heirs of God, and co-heirs with Jesus Christ.

What does Christ teach us by His incarnation?

That we should abandon impiety, infidelity, injustice, and worldly desires, and love God, and our neighbor, though he be our enemy, for God's sake. The incarnation also shows the dignity and greatness of man, for as God gave His only Son for our redemption, we thereby perceive the worth of man in the sight of God.

What does the Apostle mean by worldly desires?

He means by them carnal and sensual desires and lusts, such as impurity, drunkenness, avarice, and such like. Christ teaches us to renounce these by the poverty, patience, fasting, and innumerable privations of His life.

How do we live soberly, justly, and piously?

We live soberly when we use temporal goods according to the intention and will of God, and to supply our necessary wants; we live justly when we desire for, and render to, our neighbor what, by the example of Christ, we are bound to; we live piously when we give God His due honor, love Him above all things, and love all men, in Christ, for His sake.

GOSPEL. *Luke* ii. 1–14.

At that time there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria: And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born Son, and wrapped Him up in swaddling-clothes, and laid Him in a manger: because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not: for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a



manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest: and on earth peace to men of good will.

Why did Cæsar Augustus publish a decree that all the Roman subjects should be enrolled?

The immediate reasons of Cæsar are not known to us, but the result shows that it was done by the special providence of God, for Joseph and Mary were thus obliged to go to Bethlehem, and so the prophecy of Micheas, that the Messias should be born there, was fulfilled.

Why is Christ called the first-born Son of Mary?

Because she had no child before Him; and, moreover, having no other after Him, He is also the only-begotten of His blessed Mother, as He was the first-born and only-begotten of His heavenly Father (Heb. i. 6).

Why was the Saviour of the world born in a stable?

To show, from His very birth, that He had not come to establish a splendid worldly kingdom, but a kingdom of grace, justice, and peace, and to lead us to imitate His example of poverty, humility, and contempt of the world.

Why was the birth of Christ first announced to the poor shepherds, and not to the high priests?

To show that God does not distribute His graces through respect for persons: He exalts the humble, and humbles those who exalt themselves.

The angels for joy praised God, and sang, "Glory to God in the highest,"—that is, Praise and thanks to our heavenly Father for sending His only-begotten Son for the salvation of men,—"and on earth peace"—that is, prosperity, happiness, salvation, and blessing—"to men of good will."

Learn from the angels to be thankful for all the benefits which God bestows upon thy neighbor, and then you also will partake of them. In particular, thank God to-day for the inexpressible benefit of the incarnation of Jesus Christ.

OF THE SECOND MASS.

The Introit of this Mass reminds us of the temporal birth of Our Saviour in Bethlehem. "A light shall shine upon us to-day, for Our Lord is born to us, and He shall be called Wonderful, God, the Prince of peace, the Father of the world to come, of Whose reign there shall be no end" (Is. ix. 6). "The Lord hath reigned, He is clothed with beauty; the Lord is clothed with strength, and hath girded Himself" (Ps. xcii. 1). Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, Almighty God, that we who are filled with the new light of Thy incarnate Word, may show forth in our works what faith displays in our mind. Through the same Jesus Christ our Saviour. Amen.

EPISTLE. *Titus* iii. 4-7.

Dearly Beloved: The goodness and kindness of God our Saviour appeared: not by the works of justice which we have done, but according to His mercy He saved us, by the laver of regeneration, and renovation of the Holy Ghost, Whom He hath poured forth upon us abundantly, through Jesus Christ our Saviour: that, being justified by His grace, we may be heirs, according to hope, of life everlasting in Christ Jesus our Lord.



What does St. Paul teach us in this epistle?

He teaches us what God has done and is doing that we may have eternal life, and why He does it. Not by our own merits, but according to His mercy, He has saved us by holy Baptism, for we were conceived and born in sin. Let us show by our lives that we are renewed by the Holy Ghost, and animated by the hope of life everlasting.

Why did not God have mercy on the fallen angels?

This is a mystery which should heighten our love to God, but should also fill us with fear and trembling, for if we do not

use the goodness and kindness of God to our advantage our punishment will be severer than that of the fallen angels.

GOSPEL. *Luke* ii. 15–20.

At that time the shepherds said one to another: Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste: and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard wondered: and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

How could the shepherds know that the new-born child was the Saviour of the world?

The angels had given them a sign: "You shall find the infant wrapped in swaddling-clothes, and laid in a manger," and seeing, they believed, fell on their knees, and adored the child. They then praised God for the graces they had received, and made known what they had heard and seen to others.

What do we learn from Mary in this gospel?

That we should ponder the divine truths in our hearts, and, by this heavenly nourishment, strengthen and preserve our souls in spiritual life.

OF THE THIRD MASS.

The Introit of the third Mass reminds us of the spiritual birth of Christ in our hearts. "A child is born to us, and a son is given to us, and the government is upon His shoulder, and His name shall be called the Angel of great counsel" (Is. ix. 6). "Sing ye to the Lord a new canticle, for He hath done wonderful things" (Ps. xcvii. 1). Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, almighty God, that the new birth of Thine only-begotten Son in the flesh may deliver us, who are held by the old bondage under the yoke of sin. Through Our Lord Jesus Christ, etc. Amen.

EPISTLE. *Heb.* i. 1–12.

God, Who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days, has spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world: Who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high: being made so much better than the angels, as He had inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, to-day have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first-begotten into the world, He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is forever and ever: a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue, and they shall all grow old as a garment. And as a vesture shalt Thou change them and they shall be changed: but Thou art the self-same, and Thy years shall not fail.

Meditation.

How magnificently does this epistle set forth the kindness and love of God the Father, Who, for a teacher, has given us, not a prophet, but His only Son! how beautifully does it prove the divinity of Christ, since God has begotten Him from all eternity, and created the heavens and earth through Him, Who is always the same, and His throne forever and ever! Learn, O Christian soul, from this epistle, how much thou art obliged to love God, to trust Him, and to follow Christ thy example, for without imitating Him thou canst neither belong to His elect, nor have part in His redemption.

Aspiration.

O heavenly Father, I thank Thee with my whole heart, for having spoken to us through Thy only-begotten Son, Whom Thou hast made better than the angels. I will, O Father of mercy, listen to Him with gratitude, and use His sublime teachings for the perfect enlightenment of my mind and heart.

GOSPEL. *John* i. 1–14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light, that was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God; to them that believe in His name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And THE WORD WAS MADE FLESH, and dwelt among us; and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

What does St. John mean by the "Word"?

He means the Son of God, Who is called the Word of the Father, because He was begotten as the word is produced from the thought, but in a manner more beautiful and mysterious. In His divine nature He is one with the Father; but in person distinct from Him; as the word spoken is at the same time one with Him Who speaks, and yet distinct from Him. He is also called the Word because it is through Him that the Father has declared to us His will.

What is the meaning of, "in the beginning was the Word," etc.?

It means that at the beginning of the world the Son of God

already *was*, and, therefore, was begotten of His Father from all eternity. Thus, at the beginning of his gospel St. John teaches Christ's eternity, divinity, and equality with the Father.

What is the meaning of, "all things were made by the Word"?

That the Son of God, Himself true God, with the Father and the Holy Ghost, created all things that were made, both visible and invisible, in perfect order and beauty (Prov. viii. 30).



What is the meaning of, "in Him was life"?

That, as the living God, He was the source and fountain of all life.

How was the "Life the light of men"?

The Eternal Son, Who was the life, was also the light of men, because He was the Truth to enlighten them with the knowledge and love of God, that, avoiding sin and ignorance, they might walk with safety in the way of salvation.

In what sense are we to understand the words, "and the light shineth in darkness, and the darkness did not comprehend it"?

Christ made known the true knowledge of God to men who were in spiritual darkness,—that is, in error and ignorance,—but they would not receive His holy teaching. This is still the case with those who, notwithstanding the preaching of the Gospel, will not believe, and particularly with those hardened sinners who will not return to God, although He pours upon them the light of His grace to move them to penance.

Who is meant by him who "came to bear witness of that light"?

St. John the Baptist, who endeavored by his preaching to prepare the Jews for the coming of Christ, and who testified before the whole world that He was the expected King and Messias.

How are we made children of God?

By the grace which we receive in holy Baptism.

What is to be understood by, "the Word was made flesh"?

We are to understand by it that the Word was not changed into human nature, but that He became incarnate by the Holy Ghost, of the Virgin Mary, and was made man, uniting in one person the two natures, divine and human. He was the God-man, Who walked among men thirty-three years, marking every step by favors and benefits. He assumed, says St. Leo, the nature of man, who was to be reconciled to God, in order that Satan, the author of death, might be overcome by that same nature which he had before conquered; and thus Our Lord and Saviour vanquished our most cruel enemy, not in majesty, but in humility.

What is the meaning of, "and we saw His glory, the glory of the only-begotten of the Father"?

The evangelist hereby indicates that he and his fellow-apostles were permitted to see the glory of the God-man; for instance, on Mount Thabor; in His miracles; in His glorious resurrection and ascension. Thus they saw Him and knew that He was the true Son of God, the fountain of all good, from which all receive life, and light, and grace (John i. 16).

Aspiration.

O God, Father in heaven, Who, in the form of an amiable child, hast given to us poor sinners this past night Thy only-

begotten Son, born of the immaculate Virgin Mary, to be our Mediator and Redeemer, we thank Thee with all our hearts for this inexpressible grace, and beseech Thee, of Thy goodness, to preserve in us the perpetual memory of it, that, in all our adversities and temptations, we may have comfort and consolation, with strength to love, serve, and praise Thee, in holiness and purity, until the last hour of our lives. Amen.

Sunday after Christmas.

Introit of the Mass.

"WHILE all things were in quiet silence, and the night was in the midst of her course, Thy almighty Word, O Lord, leapt down from heaven, from Thy royal throne" (Wis. xviii. 14, 15). "The Lord has reigned; He is clothed with beauty; the Lord is clothed with strength, and hath girded Himself" (Ps. xcii. 1).

Prayer.

Almighty and eternal God, direct our actions so as to be pleasing to Thee, that, in the name of Thy beloved Son, we may deserve to abound in good works. Who livest and reignest, etc.

EPISTLE. *Gal.* iv. 1–7.

Brethren: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all: but is under tutors and governors until the time appointed by the father: so we also, when we were children, were serving under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that He might redeem them who were under the law, that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying: Abba, Father. Therefore now he is not a servant, but a son. And if a son, an heir also, through God.

How are we to understand the words, "God sent His Son, made under the law, that He might redeem them who were under the law"?

St. Paul here speaks to such Christians among the Galatians

as were formerly Jews, and who supposed themselves yet bound to keep the observances of the Law of Moses; he shows them that by His death on the cross He dispensed with the Law, abolished its types and ceremonies, and redeemed the Jews from the curse and bondage to which it subjected them, delivering them thereby from sin and eternal death. We have received still greater favors than the Jews, because in our ancestors we were converted from Paganism to Christianity, and from children of the devil were made by faith heirs of God. Let us show how we value such blessings by living as children of God, in faith, love, confidence, patience, and innocence, shunning sin as the only real evil; unless we would forfeit our name and privileges as Christians, and voluntarily become a second time the slaves of the devil.

GOSPEL. *Luke* ii. 33–40.

At that time Joseph and Mary, the Mother of Jesus, were wondering at those things which were spoken concerning Him. And Simeon blessed them and said to Mary, His Mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, and waxed strong, full of wisdom: and the grace of God was in Him.

Why did Mary and Joseph wonder at these things?

They were filled with joyous wonder that Simeon was enabled by divine inspiration to recognize the child Jesus as the promised Messias, and to say such great things of Him.

What does it mean to bless?

To give or wish something good to any one; in the first of these senses God alone blesses, because all goods of soul or body which we have, or wish to have, come from Him; in the second sense, angels and men may bless us, in wishing us whatever is good, and in praying for it to God.

Have we examples of blessing in Scripture?

Yes; an angel blessed Jacob (Gen. xxxii. 29); Jacob, when dying, blessed his children and grandchildren (Gen. xlviii. 15);



Melchisedech blessed Abraham (Gen. xiv. 19); Rebecca was blessed by her brother (Gen. xxiv. 60); and the priests blessed the people. Our Saviour also blessed His disciples with uplifted hands.

Is it good for parents to bless their children?

Yes; for God fulfils blessings of good parents, as He did those, for example, of the patriarchs Isaac and Jacob.

"The father's blessing establisheth the houses of the children, but the mother's curse rooteth up the foundations" (Eccles. iii. 11).

What virtue is there in the priest's blessing?

Very great virtue; because it is given in the name of the Church, through the merits of Jesus Christ, and comes from God Himself, Whose ministers and stewards the priests are. Parents should see that their children are blessed by the priests who may come to visit them, as the children were brought to Our Saviour, that He might lay His hands on them, and bless them (Matt. xix. 13).

How is Christ the fall and resurrection of many in Israel?

He is the fall, that is, the damnation, of those who do not receive Him, though they know Him to be the Saviour of the world; and of those also who believe in Him, and receive His holy teaching, but do not live according to it. "If Christ had not come and spoken to them, they would not have sin, but now they have no excuse for their sin" (St. John xv. 22). He is the resurrection or salvation of those who believe in Him, receive His doctrine, and live according to it.

What is the meaning of, "He is a sign which shall be contradicted"?

This was a prophecy that Jesus Christ, His life, works, teaching, and institutions should be the object of continual contradiction on the part of sensual and worldly wisdom. It was fulfilled in the blasphemies and persecutions of the Jews and gentiles, and is confirmed by infidels of all ages, as well as by those Christians who, as St. Bernard says, contradict His humility by their pride, His poverty by their avarice, His fasting by their intemperance, His purity by their impurity, His zeal by their sloth; thus confessing Him with their lips, but denying Him by their deeds. They are not faithful and sincere towards Jesus, and do not love Him, for they do not obey His holy will; they are Christians only in name, of whom Christ is not the resurrection, but the fall, for they are yet the slaves of sin.

What is meant by those words, "thy own soul a sword shall pierce"?

That Mary would have to suffer inexpressible pains and sorrows that would pierce her heart as with a sword. Time made this plain; for how often was not her beloved Son pursued and persecuted? Yet the greatest grief she felt must have been when she saw her Son in His sufferings and death, hanging, like a malefactor, on the cross.

What else is to be learned from this gospel?

First, widows may learn from Anna, who departed not from the temple, how to serve God, by fasting and prayer, "for the widow that liveth in pleasures is dead while she is living (I. Tim. v. 6). Secondly, parents may learn to be careful that their children increase not only in skill and wealth, but rather in the grace of God, by living pious, edifying, and peaceable lives before God and men.

Exhortation.

To-day is the last Sunday in the year. Ponder with care on the truths and doctrines which the holy Church has laid before thee in the epistles and gospels; thank God with thy whole heart for the great favors and benefits which thou hast received in the incarnation and birth of Jesus Christ; examine thyself also whether thy faith is living and efficient, that thou mayest have the hope of being a child and heir of God; ask thyself whether, during the past year, Christ has been thy fall or thy resurrection? hast thou confessed Him in heart and deed, or hast thou been a Christian only in name? With such exercises and examinations occupy thy mind until the New Year, that thou mayest be prepared to begin it worthily.

New Year's Day, the Feast of the Circumcision of Our Lord.

WHY do we call this New Year's Day?

Because the civil year begins on this day, as the ecclesiastical does on the first Sunday in Advent.

What ought we to do on this day?

We must dedicate the New Year to the service of God, in order that, assisted by His grace, we may both begin and end it to His honor, and our own sanctification.

Why do we wish each other a happy New Year?

To renew love and harmony, and to fulfil an obligation of charity by wishes for each other's happiness and prosperity.

What feast does the Church celebrate on this day?

The circumcision of Christ, at which He received the name of Jesus. "But when the fulness of time was come, God sent

His Son, made of a woman, made under the law, that He might redeem them that were under the law" (Gal. iv. 4, 5).

Aspiration.

O my Lord and Saviour Jesus Christ, I thank Thee for having to-day shed Thy blood for the first time for me. Grant me, I beseech Thee, the grace of mortifying, circumcising for Thy love, my eyes, ears, lips, hands, feet, and all my sensual appetites, that I may not see, hear, speak, touch, wish, or do any evil. Amen.

The *Introit of the Mass* is the same as in the third Mass at Christmas.

Prayer.

O God, Who by the fruitful virginity of the blessed Mary hast given to mankind the rewards of eternal salvation, grant, we beseech Thee, that we may experience her intercession for us, through whom we have received the Author of life, Our Lord Jesus Christ, Who liveth and reigneth, etc.

Epistle.—(The same as in the first Mass at Christmas.)

GOSPEL. *Luke* ii. 21.

At that time: After eight days were accomplished that the child should be circumcised: His name was called Jesus, which was called by the angel before He was conceived in the womb.

Why was Christ circumcised the eighth day of His birth?

1. So that by fulfilling the Jewish law, He might teach us patience and obedience to the law of God, and to His holy Church. 2. To show His infinite love to us in the very first days of His life.

Who gave Him the name of Jesus?

God Himself gave it to Him, Who came to save the world and sanctify us, for Jesus means Saviour. It is, therefore, that holy and powerful name, whereby alone we can be saved (Acts iv. 12).

What power has this name?

A divine power; for in this name the apostles cast out devils and cured the sick (Mark xvi. 17, 18), as, for instance, the lame man who lay at the gate of the temple (Acts iii. 2–6). Through

this name we receive from God whatever is helpful towards our salvation (John xiv. 13). It is well, therefore, to call on this holy name in adversities, in doubts, and in great temptations, particularly such as are hostile to purity. Even when we are so unhappy as to fall into sin, the remembrance of this holy name may bring us back to virtue, for it is as oil which enlightens, nourishes, and heals (Canticles i. 2, 3).

How must we speak this holy name, that its virtue may be felt?

With the greatest devotion and veneration, and with unbounded confidence; for, as St. Paul says, "in the name of Jesus every knee should bow, of those who are in heaven, on earth, and under the earth" (Phil. ii. 10). How sinful, therefore, is it in some to speak this name almost at every word, frivolously and disrespectfully; a habit which, in this country particularly, is so widely and fatally prevalent.

Prayer for New Year's Day.

O Almighty God, now that we have lived to see another year, we thank Thy goodness and Thy incomprehensible mercy, that, from the moment of our birth, we have escaped so many dangers which have threatened our health and life. Would that we had never abused the precious time of our life to sin! but, alas! it is done, and we therefore pray Thee, through Thy Son, and through the precious blood He this day shed in His circumcision, to look, not upon the multitude of our sins, but upon Thy infinite mercy; we promise to be henceforth pious, just, and virtuous; strengthen us in our weakness; increase in us faith, hope, and charity; keep us, by Thy powerful grace, from all sin, dangers, temptations, and adversities of soul and body; enable us, we beseech Thee, to offer up to Thee, from this day henceforth till the hour of our death, all our senses, thoughts, words, and deeds; to subject them all to Thy holy will; to oppose successfully every evil habit, and to practise every virtue. Grant, O Father, that we, living and dying in Thy only true faith, may enjoy in Thy kingdom, where one day is better than a thousand upon earth, an everlasting New Year of eternal happiness, and that we may praise Thee with all Thy angels and saints, forever and ever. Amen.

First Sunday after the Circumcision.

THE *Introit of the Mass*, the *Prayer*, and *Epistle* are the same as on the Sunday after Christmas.

GOSPEL. *Matt.* ii. 19-23.

At that time: When Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt. Saying: Arise, and take the child and His Mother, and go into the land of Israel, for they are dead that sought the life of the child. Who arose, and took the child and His Mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That He shall be called a Nazarite.

Prayer.

O my Saviour and Redeemer, Jesus of Nazareth, Who didst subject Thyself to travel as a fugitive upon earth, with no resting-place in which to remain in safety, yet hast now Thy throne at the right hand of Thy Father in the majesty of God, teach me to consider this world a foreign land, and my life that of a pilgrim, that in Thee and Thy Father I may find my home. Strengthen me by Thy grace to prepare myself worthily for the land of eternal happiness, and receive me, when I leave this world, into Thy glory, where Thou livest and reignest with the Father and the Holy Ghost, for all eternity. Amen.

Epiphany.

WHAT mystery does the Church celebrate to-day?

She celebrates to-day a threefold mystery: 1. The arrival in Bethlehem of the Wise Men from the East to adore the new-born Saviour; 2. The baptism of Jesus in the Jordan; 3. The first miracle of Jesus at the wedding in Cana.

Why is this festival called Epiphany, or the manifestation?

Because in the three events just mentioned Jesus manifested Himself not only to the Jews, but also to the gentiles, as

the expected Messias, the Redeemer of the world, and the beloved of His heavenly Father.

The Church sings to-day with joy at the Introit, "Behold the Lord, the Ruler, is come, and a kingdom in his hand, and power and dominion" (Mal. iii. 1). "Give to the king Thy judgment, O God, and to the king's son Thy justice" (Ps. lxxi. 2).

Prayer.

O God, Who didst on this day reveal Thy only-begotten Son to the gentiles by the guidance of a star, grant in Thy mercy that we, who know Thee now by faith, may be brought to behold the beauty of Thy majesty. Through the same Lord, etc.

EPISTLE. *Is.* lx. 1-6.

Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee: and His glory shall be seen upon thee. And the gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about and see: all these are gathered together, they are come to thee: thy sons shall come from afar and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha: all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

Of what does the prophet here speak?

He foretells the future manifestation of the light of the Lord Jesus to Jerusalem, which was a type of the Church, and that by that light the gentiles should enter into the one Church of Christ.

Prayer.

"Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation, because the Lord hath comforted His people, and will have mercy upon His poor ones" (Is. xlix. 13).

GOSPEL. *Matt.* ii. 1-12.

When Jesus, therefore, was born in Bethlehem of Juda, in the days of King Herod, behold, there came Wise Men from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to adore Him. And King Herod hearing this, was troubled, and all Jerusalem with him; and assembling together all the chief priests and scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda: for so it is written by the prophet: And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the Captain that shall rule My people Israel. Then Herod, privately calling the Wise Men, learned diligently of them the time of the star which appeared to them: and sending them into Bethlehem, said: Go and diligently inquire after the child: and when you have found Him, bring me word again, that I also may come and adore Him. Who having heard the king, went their way: and behold, the star which they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary, His Mother, and falling down, they adored Him: and opening their treasures, they offered Him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

Why did the Wise Men come from afar to seek the Saviour in Jerusalem?

They lived in Arabia, and had acquired some information of the prophecies of Israel, particularly of the noted prophecy of Balaam, "A star shall rise out of Jacob, and a sceptre shall spring up from Israel" (Num. xxiv. 17), which was the more significant to them because they were, as their name denotes, skilled in astronomy. But to these human considerations must be added the light of divine inspiration, as St. Leo says, "The star shone also in their hearts"—a beautiful example for us to follow, without delay, the inspirations of divine grace, and to do the will of God without fear of men.

What was the significance of the presents which the Wise Men offered to the Saviour?

In offering gold the Wise Men honored the infant Jesus as King; in frankincense, as God; in myrrh, as suffering Man.

How can we offer to Jesus similar gifts?

We can present Him with gold by giving up to Him what we value most, our will; also by giving alms in His name to the poor. We can present Him incense in fervent and devout



prayers ascending to heaven; and myrrh, by preserving purity of body and soul.

Prayer.

Give to me, O my divine Saviour, the faith of these Wise Men; enlighten my understanding with the light which enlightened them; but move my heart also, that I may follow that light, and sincerely seek Thee, and Thee only, Who didst first seek me. Grant that I may find and adore Thee, with the Wise Men, in spirit and in truth, offering to Thee, like them, gold in my obedience and alms, incense in my prayers, myrrh in my penances and mortifications, that, after having brought Thee the

offerings of my faith on earth, I may adore Thee in Thy eternal glory. Amen.

First Sunday after Epiphany.

At the Introit of the Mass the Church animates us to adore and obey God willingly and joyfully. "Upon a high throne I saw a man sitting, Whom a multitude of angels adored, singing together, Behold Him, the name of Whose empire is eternity" (Dan. vii.). "Sing joyfully to God, all the earth: serve the Lord with gladness" (Ps. xcix. 2). Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, O Lord, in Thy heavenly mercy, the prayers of Thy suppliant people, that they may both see what they ought to do, and may be enabled to do what they see. Through Our Lord, etc.

EPISTLE. *Rom.* xii. 1-5.

Brethren: I beseech you, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world, but be reformed in the newness of your mind: that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office: so we being many are one body in Christ, and every one members one of another in Christ Jesus our Lord.

How can we present our bodies a living sacrifice, holy and pleasing to God?

By keeping the body and its members clean from all sin, serving God with soul and body. Thus to serve God, with our soul and body, is our reasonable service, and the vocation of every Christian.

What does St. Paul mean by the comparison of "one body and many members"?

He means that we Christians belong all to one body, the Church, the head of which is Christ. Now, as all the members

of the body work for its welfare, so should every Christian minister to the wants of all in the Church. One should join the other in the work of salvation; should instruct or punish, warn, admonish, or correct, as there is occasion for it. This is true love, such as we ought to have, one for another, and happy are we when we thus love in word and deed.

Aspiration.

Grant, O Jesus, that I may present my soul and body a living sacrifice, holy and pleasing, to Thee, by mortification, hu-



miliation, and contrition, and that I may never defile them by impurity, gluttony, lust, vanity, or pride; give me also Thy grace, O my Saviour, to love my neighbor as myself, for we are one body in Christ, and each one members of one another.

GOSPEL. *Luke* ii. 42–52.

When Jesus was twelve years old they going up to Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He

was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem seeking Him. And it came to pass that after three days they found Him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast Thou done so to us? behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth; and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

What are we Christians to learn by this?

That we should never miss an opportunity to go to church, particularly on Sundays and holy-days, and there assist at the public services, with inward and outward devotion. Parents should learn from Joseph and Mary to take their children to church and school, and to teach them their prayers and the other exercises of religion.

What lesson does the infant Jesus teach us?

That we also should attend religious instructions, the sermon, and catechism, to learn what is necessary in regard to our salvation.

What do we learn by those words, "Jesus was subject to them"?

That children should obey their parents. When the God-Man was thus subject to His poor Mother and to His foster-father, who was a plain mechanic, those children should blush who are ashamed of their parents, or refuse to assist them in their old age, poverty, or distress.

Second Sunday after Epiphany.

At the Introit the Church invites us to thank God for the incarnation of His only-begotten Son: "Let all the

earth adore Thee, and sing to Thee, O God; let it sing a psalm to Thy name, shout with joy to God, all the earth, sing ye a psalm to His name, give glory to His praise." Glory be to the Father, etc.

Prayer.

Almighty and everlasting God, Who dost govern all things in heaven and on earth, mercifully hear the prayers of Thy people, and grant us Thy peace in our days. Through Our Lord Jesus Christ. Amen.

EPISTLE. *Rom.* xii. 6-16.

Brethren: We have different gifts, according to the grace that is given us: either prophecy, *to be used* according to the rule of faith, or ministry in ministering, or he that teacheth in doctrine, he that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that showeth mercy with cheerfulness. Let love be without dissimulation. Hating that which is evil, cleaving to that which is good: loving one another with the charity of brotherhood: with honor preventing one another: in carefulness not slothful: in spirit fervent: serving the Lord: rejoicing in hope: patient in tribulation: instant in prayer; communicating to the necessities of the saints: pursuing hospitality. Bless them that persecute you: bless, and curse not. Rejoice with them that rejoice, weep with them that weep: being of one mind one towards another: not minding high things, but consenting to the humble. Be not wise in your own conceits.

What lesson does the Apostle give us in this epistle?

That we should hate that which is evil, and love that which is good; that we should love one another, and practise works of mercy; that we should be solicitous and fervent, as in the service of God. We should cooperate with the grace of God, and pray instantly.

PRACTICAL INSTRUCTIONS FOR SUPERIORS.

They must expect a severe judgment who seek office only for the sake of emolument, caring little for their duty, and regarding bribes and presents rather than justice.

Aspiration.

O God, give us Thy grace to follow faithfully what St. Paul teaches us of humility and charity, that we may have compassion on all who are in need, and not exalt ourselves above our neighbors, but, humbling ourselves with the humble, may merit, with them, to be exalted. Amen.

GOSPEL. *John* ii. 1-11.

At that time there was a marriage in Cana of Galilee, and the Mother of Jesus was there. And Jesus also was invited, and His disciples, to the marriage. And the wine failing, the Mother of Jesus saith to Him: They have no wine. And Jesus saith to her: Woman, what is to Me and to thee? My hour is not yet come. His Mother saith to the waiters: Whatsoever He shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water: the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drank, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Why was Jesus present at the wedding with His Mother and disciples?

1. In order there to reveal His majesty, and by that means to establish and confirm the belief in His divinity. 2. To show that marriage is pleasing to God. 3. To let us understand how pious the bridegroom and bride were. 4. To teach us that those pleasures are permitted which are in accordance with reason and Christianity, and neither sinful nor leading to sin.

Why did Mary intercede for the bride and bridegroom when the wine was failing?

She was sorry for them, for she is the tender-hearted media-

trix of the afflicted and destitute. Besides, the number of the guests had been considerably increased by the presence of Jesus and His disciples, so that the wine was not sufficient for all.

What is the meaning of the words, "Woman, what is that to Me and to thee?"?

According to the idiom of the Hebrew language, they mean as much as, "Mother, be not anxious; I will provide the wine as soon as the hour appointed by My Father is come." Jesus



did not mean to rebuke His Mother, but He thus gave her, and all who were present, to understand that He had not received the power of working miracles as the son of woman, but that He possessed it as the Son of God, and should use it according to the will of His Father.

Aspiration.

I thank Thee, O Jesus, for the grace of knowing Thy divinity; grant that I may persevere in this knowledge till death, in order to enjoy the contemplation of Thy Godhead in eternity.

Third Sunday after Epiphany.

THE Church, knowing that she cannot sufficiently love and praise God, at the Introit of the Mass invites all angels to praise Him: "Adore God, all you His angels: Sion heard and was glad, and the daughters of Juda rejoiced. The Lord hath reigned, let the earth rejoice, let many islands be glad" (Ps. xcvi.). Glory be to the Father, etc.

Prayer.

Almighty and eternal God, mercifully look upon our infirmities, and extend the right hand of Thy majesty to help and defend us. Through Our Lord Jesus Christ, etc. Amen.

EPISTLE. *Rom.* xii. 16–21.

Brethren: Be not wise in your own conceits: to no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you, having peace with all men. Not revenging yourselves, my dearly beloved; but give place unto wrath, for it is written: Revenge to Me: I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil by good.

What is the meaning of the words, "Revenge to Me: I will repay, saith the Lord"?

They mean that God alone has the right to revenge. "Are you impatient," says St. Ambrose, "then you will be conquered: but do you suffer in patience, then you will be conqueror."

What must we do, then, when our honor is attacked?

When an injury by others brings serious consequences upon us, it is not only permissible, but even a duty, to defend our honor and good name. In matters of less importance we should leave our assailants to God, according to the admonition of the Apostle.

Is it wrong to wish our neighbor the evil that he wished us?

Certainly; for it is contrary to the law of God, Who commands us "to love our enemies, to do good to them that hate

us, and pray for them that persecute and calumniate us" (Matt. v. 44; Luke vi. 35).

How are we to "heap coals of fire on the heads of our enemies"?

When, according to the will of God, we render good for evil, thereby confounding our enemies and causing them to burn with shame; St. Augustine says: "You will heap burning coals of love on his head, for nothing sooner begets love than to meet one with love."

Prayer.

Enable me, O heavenly Father, so to follow these admonitions of St. Paul in regard to the love of my enemies that I may be Thy child, Who makest Thy sun to shine upon the evil and upon the good.

GOSPEL. *Matt.* viii. 1-13.

At that time, when Jesus was come down from the mountain, great multitudes followed Him: and behold a leper came and adored Him, saying: Lord, if Thou wilt, Thou canst make me clean. And Jesus, stretching forth His hand, touched him, saying: I will. Be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him: See thou tell no man: but go show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when He had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this: Go, and he goeth: and to another: Come, and he cometh: and to my servant: Do this, and he doth it. And Jesus hearing this, marvelled: and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out

into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Why did the leper say to Jesus, "Lord, if Thou wilt, Thou canst make me clean"?

Because he believed Jesus to be the promised Messias, Who, as true God, had the power to heal him. When we pray, we must be careful not to prescribe to God what He shall give us, but begin by saying, "If it be pleasing to Thee, and advantageous to me, give me this or that grace."

Why did Jesus stretch forth His hand and touch him?

So that he might understand that his leprosy was to be healed. Let us also imitate the example of Jesus by assisting each other in sickness, not shirking this work of charity from aversion or excessive delicacy.

Why did Jesus say, "I will, be thou made clean"?

To reveal His almightiness, and to show that all things were subject to Him.

Why did Jesus say, "See thou tell no man"?

To show His modesty and humility, and to teach us, when we do good works, not to speak of them, thus losing our reward (Matt. vi. 2, 3).

What does the Saviour mean by saying, "Go show thyself to the priest"?

1. Christ wished to show His respect for the law of Moses, for lepers were required to show themselves to the priests, who were to decide whether they were clean or not. He also teaches us that priests should receive their proper respect. 2. He reminded him who was cleansed to give thanks to God by offering the gift which Moses commanded.

What does the solicitude of the centurion teach us?

That masters and mistresses should take care of their sick servants, and do what they can to restore them to health.

Why did Our Saviour say, "I will come and heal him"?

To show His profound humility, for although He was God, and the Lord of lords, He did not hesitate to visit a poor servant.

Why did the centurion say, "Lord, I am not worthy that Thou shouldst enter under my roof"?

Out of humility, for he acknowledged Jesus to be Almighty God.

What is the meaning of the words, "That many shall come from the east and the west, and shall sit down with Abraham," etc.?

Christ meant that many unbelievers shall receive the Gospel, and, living according to it, shall thereby gain the kingdom of heaven, while the Jews, who were the chosen people of God, shall, for their unbelief and sins, be cast out into the exterior darkness—that is, into the most excruciating pains of hell.

Aspiration.

O Jesus, fountain of consolation, give me the faith and confidence of the leper, that I may always trust in Thy almighty power, and give myself up to Thy divine will. O most humble Jesus, give me the humility of the centurion, that I may for the sake of Thee love and assist my neighbor, particularly those of my household and family, the poor and the sick, and gain an eternal reward. Amen.

Fourth Sunday after Epiphany.

THE *Introit* of the Mass is the same as on last Sunday.

Prayer.

O God! Who knowest that, placed amidst so many dangers, we cannot, through human frailty, stand, grant us safety of mind and body, that we may, by Thy aid, surmount those things which we suffer for our sins. Through Christ our Lord. Amen.

EPISTLE. *Rom.* xiii. 8–10.

Brethren: Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For thou shalt not commit adultery: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not covet: and if there be any other commandment, it is comprised in this word: Thou shalt love thy neighbor as thyself. The

love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law.

How are we to understand those words of St. Paul, "He that loveth his neighbor hath fulfilled the law"?

St. Augustine explains them as follows: "Our love towards our neighbor must have its origin in the love of God; for if we love our neighbor, we must love him for God's sake. Now he who loves God keeps the first four commandments, for he believes in God, hopes in Him, loves Him, and honors Him, while he also loves and honors his parents. But he who loves his neighbor keeps the rest of the commandments also, since that love prevents him from doing any injury to his neighbor, so that he will not kill, nor steal, nor calumniate, nor bear false witness; thus he fulfills the law, for "upon these two commandments depend the whole law and the prophets" (Matt. xxii. 40).

GOSPEL. *Matt.* viii. 23-27.

At that time, when Jesus entered into the boat, His disciples followed Him: and behold a great tempest arose in the sea, so that the boat was covered with waves, but He was asleep. And His disciples came to Him, and awakened Him, saying: Lord, save us, we perish. And Jesus saith to them, Why are you fearful, O ye of little faith? Then rising up He commanded the winds, and the sea; and there came a great calm. But the men wondered, saying, What manner of man is this, for the winds and the sea obey Him?

Why did Jesus sleep while a great tempest arose in the sea?

1. He thereby tested the faith of His disciples, and confirmed it by the miracle of their escape. 2. He, by this occasion, taught the just and pious not to be scandalized or discouraged if God should visit them with affliction, such as sickness, poverty, or other miseries. 3. He teaches us also to seek refuge in Him, and encourages us to hope for help.

Why did Our Saviour reprove His disciples?

Because they showed a want of faith and confidence. Even had they been then drowned, such a death would have been to them the entrance to eternal life. "Cursed be the man that trusteth in man, . . . but blessed be the man that trusteth in the Lord" (Jer. xvii. 5, 7). Let us, therefore, in any adversity

or danger be firm in our belief that God cares for us, and have confidence in Him and He will hear our prayers, if it be for our good, as He quieted the wind and the sea with His almighty word.

What can we further learn from this gospel?

1. How willingly Jesus assists us. 2. That He will protect His Church in all storms and persecutions, since He, the Almighty, is always with her. 3. How willingly we should follow



Jesus, since even the winds and waves obey Him. 4. That we should not look with indifference at the wonders of God's omnipotence and benevolence, but from them learn to raise our thoughts in love to Him. For if those men wondered, saying, "Who is this? for even the winds and the sea obey Him," how much rather should we know and love God from the innumerable miracles of His love and power.

Aspiration.

Grant us, O most benign Jesus, great confidence in Thy divine assistance whenever we are in need, and allow us not

to be of little faith. Be our Saviour in the many dangers that surround us; make use of Thy omnipotence against our enemies; command the impetuous winds and sea of persecution that they may be calm; and give peace and quiet to Thy Church, which Thou hast redeemed with Thy precious blood, that we may serve Thee in sanctity and justice, and come safely to the wished-for haven of eternal happiness. Amen.

Fifth Sunday after Epiphany.

On this Sunday the Church reminds us how God tolerates the wicked, and exhorts us to love Him.

The *Introit* is the same as on the third Sunday after Epiphany.

Prayer.

Preserve, we beseech Thee, O Lord, Thy family by continued mercy, that, relying solely on the hope of heavenly grace, it may be always defended by Thy protection. Through Christ our Lord. Amen.

EPISTLE. *Coloss.* iii. 12–17.

Brethren: Put ye on therefore as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so you also. But above all these things have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful. Let the Word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, all things do ye in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

Why does St. Paul call charity the bond of perfection?

Because it combines all the virtues of which perfection consists. For whoever loves God and his neighbor practises in a perfect manner all virtues, such as humility, mercy, patience. St. Paul would have all Christians to be rich, that is, well in-

structed in the word of God, that it may console and strengthen them in all adversities, which purpose is to be attained also by attending at the public services, where Christians edify one another by psalms and canticles.

The Apostle further admonishes us to do all, whatsoever we do, in word or in work—whether it be to eat, or drink, or sleep



—to do all in the name of Jesus, in His spirit and according to His will; thus honoring and praising God, our heavenly Father.

GOSPEL. *Matt.* xiii. 24–30.

At that time Jesus spoke this parable to the multitude, saying: The kingdom of heaven is likened to a man that sowed good seed in his field: but while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the good man of the house coming said to him: Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them: An enemy hath done this. And the servants said to him: Wilt thou that we go and gather it up? And he said: No; lest perhaps gathering up the cockle, you root up the wheat

also together with it. Suffer both to grow until the harvest, and in the time of the harvest, I will say to the reapers: Gather up first the cockle, and bind it in bundles to burn; but the wheat gather ye into my barn.

What is to be understood by the kingdom of heaven?

The Church of God, or the congregation of the faithful upon earth.

What are we to understand by the good seed and the cockle?

By the good seed is meant good Christians, children of God, who bring forth thousandfold fruit of good works; the cockle denotes heretics, infidels, and bad men. We are also to understand by the good seed the word of God, and by the cockle false doctrines and principles.

Who are they that are asleep?

1. Those secular and ecclesiastical superiors who neglect the obligations of their office, fail to watch over their flock, and to punish the guilty. In this case it is easy for the devil to corrupt the congregation by false doctrine, by mockery of religion, by bad example, and immoral books. 2. Those Christians who cease to use the means of salvation by absenting themselves from divine service, by omitting to receive the sacraments, to hear the word of God, or to do good works.

Why does not God gather up the wicked, who are the cockle, and destroy them?

1. On account of His long-suffering and patience towards the sinner, whom He gives the opportunity of doing penance. 2. Out of love for the just and righteous; for should He exterminate the wicked, the just would lose the opportunity of exercising many virtues, such as patience, meekness, mercy, purity, and perseverance to the end, whereby they acquire the merits of eternal life.

Aspiration.

O Jesus, Who hast sown the good seed of Thy divine word in our hearts, grant that it may bring forth in us, many fold, the fruit of eternal life. Defend us against the enemy, that he may not sow in us false and wicked doctrines to destroy our good works; preserve us from the sleep of sin and sloth, that we may

watch against the temptations of the world, the devil, and the flesh. and, having overcome them, may die happily. Amen.

Sixth Sunday after Epiphany.

With this week the Church concludes the solemnities of Christmas. At the Introit, which is the same as on the third Sunday after Epiphany, she calls upon the angels to adore and praise God for the grace of the incarnation of His divine Son, which gave joy to the Church and all pious men.

Prayer.

Grant, we beseech Thee, Almighty God, that, ever fixing our thoughts on reasonable things, we may perform, both in words and works, the things that are pleasing to Thee. Through Christ, etc. Amen.

EPISTLE. I. *Thess.* i. 2-10.

Brethren: We give thanks to God always for you all: making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of Our Lord Jesus Christ before God and our Father. Knowing, brethren beloved of God, your election: for our Gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes. And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost: so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (Whom He raised up from the dead), Jesus Who hath delivered us from the wrath to come.

Explanation.

St. Paul wishes grace and peace to the Thessalonians; gives them the assurance of his prayers without ceasing, and declares

his joy at their having received the faith in Christ; at their being zealous in good works and firm in tribulation, and at their persevering in the hope of reward, whereby they became a pattern to others, who were led to embrace the true religion, and were confirmed in it by their example. Oh, that we could say the same of Christians of the present day! Such a life is the glory of Christianity. Let us, therefore, endeavor to have a living faith, shining forth in all good works, with a firm hope of our salvation, that we too may be an example to unbelievers.

GOSPEL. *Matt.* xiii. 31-35.

At that time Jesus spoke to the multitudes this parable: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds: but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof. Another parable He spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes: and without parables He did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: I will open My mouth in parables, I will utter things hidden from the foundation of the world.

Why are the Church and the doctrines of Christ compared to a grain of mustard-seed?

Because they are very similar: the mustard-seed, though small, in Palestine grows to be very high, spreads wide, and is very prolific. In like manner the Church and doctrine of Christ, though at the beginning very small, increased so fast, and in time reached such a large growth, as to surpass all other religions, so that the princes and wise men of the world sheltered themselves under the protection of Christianity, as the birds dwell under the branches of the tree.

Why are the Church and the doctrines of Christ compared to leaven?

Because as leaven in a short time penetrates and makes palatable a large measure of meal, so the Church and the doctrines of Christ penetrated most rapidly three quarters of the

globe, corrected the foolish opinions of the heathen, and gave them a taste for divine things and heavenly wisdom.

Prayer.

Most amiable Jesus, we thank Thee for having called us to Thy Church, and for having communicated to us Thy doctrine. Give us grace to become by it each day better and more pleasing to Thee, and finally to attain eternal happiness. Enlighten also the nations living in heresy and darkness, that they may know Thee, and be delivered from the wrath to come. Amen.

Septuagesima Sunday.

WHY is this Sunday called Septuagesima?

The word means *seventy*. According to the First Council of Orleans, in the year A.D. 545, many pious ecclesiastics and lay persons of the primitive Church used to fast seventy days before Easter, and their fast was called, therefore, Septuagesima, a name which was afterwards retained to distinguish this Sunday from others. The same was the case with the three following Sundays; many Christians beginning their fast sixty days before Easter, whence the name Sexagesima; others fifty days, whence Quinquagesima; others forty days, whence Quadragesima.

Why did the first Christians fast seventy days?

Alcuin and Amalarius say that the captivity of the Jews in Babylon first suggested it; for as the Jews were obliged to do penance seventy years, that they might thereby merit to return into the promised land, so Christians sought to regain the grace of God by fasting for seventy days.

Why does the Church, from this Sunday until Easter, omit all joyful chants, as the *Te Deum*, *Alleluia*, *Gloria in excelsis?*

To remind the sinner of the grievousness of his errors, and to exhort him to penance. To incite us to sorrow for our sins, and to show us the necessity of repentance, the Church at the Introit in the name of all nations unites her prayers with David, saying: "The sorrows of death surrounded me, the sorrows of hell encompassed me, and in my affliction I called upon the Lord, and He heard my voice from His holy temple. I will love Thee,

O Lord, my strength; the Lord is my firmament, my refuge, and my deliverer" (Ps. xvii. 5–7, 2, 3). Glory be to the Father, etc.

Prayer.

Graciously hear the prayers of Thy people, we beseech Thee, O Lord, that we, who are justly afflicted for our sins, may be mercifully delivered, for the glory of Thy name. Through Our Lord, etc.

EPISTLE. I. *Cor.* ix. 24—x. 5.

Brethren: Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown: but we an incorruptible one. I therefore so run, not as an uncertainty: I so fight, not as one beating the air: but I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them; and the rock was Christ), but with the most of them God was not well pleased.

NOTE.—Reflect, O Christian, what we poor sinners ought to be willing to do to gain heaven when the great apostle suffered so much to obtain eternal life.

Prayer.

O Jesus, assist me, that with Thy holy grace I may follow the example of St. Paul, and endeavor to deny myself, to chastise my body, and, by continual exercise of every virtue, to obtain perfection and everlasting life. Amen.

GOSPEL. *Matt.* xx. 1–16.

At that time Jesus spoke to His disciples this parable: The

kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing in the market-place idle, and he said to them: Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But



about the eleventh hour he went out and found others standing, and he saith to them: Why stand you here all the day idle? They say to him: Because no man hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And receiving it, they murmured against the master of the house, saying: These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them: Friend, I do thee no wrong: didst thou not agree with me for a penny?

Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil because I am good? So shall the last be first, and the first last; for many are called, but few chosen.

In these parables what is to be understood by the master of a family, the vineyard, the laborers, and the penny?

The master of a family is God, Who calls all men as laborers to His vineyard of the true religion, or Church, and to receive the promised penny, which is the divine grace and eternal salvation.

How and when does God call men?

By the instruction of parents and teachers, by preachers and confessors, by spiritual books, edifying conversation, good examples and inspirations; in early youth, in manhood, and in old age—which stages of human life are also signified by the different hours of the day.

Who are the laborers in the vineyard?

Those who work, combat, and suffer for God and His honor, for their own salvation and that of others, particularly spiritual teachers.

How should we work in the vineyard of the Lord?

As in a vineyard men must dig, destroy the weeds, cut off what is useless and bad, manure, plant, and bind, in like manner must we, in the spiritual vineyard of our souls, destroy the weeds of vice by rooting out sinful inclinations and their causes, and by real penance. In other words: 1. We must hate every sin. 2. We must produce in ourselves a fervent desire to destroy vice. 3. We must earnestly beg God's grace, without which we can do nothing. 4. We must attend zealously at instructions, sermons, and catechism. 5. We must often go to confession and communion, and follow our confessor's directions. 6. Every morning we must make firm resolutions, and every night an examination of conscience. 7. We must read in some spiritual book, treating of the predominant sin which we have to root out. 8. We must venerate some saint who in life committed the same sin, as, for instance, Mary Magdalen, who from being a great sinner became a great penitent. 9. We must fast, give alms, and do other good works.

Why did the last man, as mentioned in the gospel, receive as much as those who came first?

Because God does not reward men according to the time of their labor, but according to the zeal, love, fidelity, and humility with which they have concurred with His grace (Wis. iv. 7, 8, 11; II. Cor. ix. 6).

What is meant by "many are called, but few chosen"?

It is as if Our Saviour should say, Do not wonder that the last shall be first, and the first last, for many will not be received at all. From among the Jews and gentiles He has called many, but few only have followed Him, and of these again only few can be the chosen. How many Christians are there who do not accept His calling, or who fail to live according to their vocation, neither cooperating with His grace nor trying forcibly to enter the kingdom of heaven!

Prayer.

O most merciful and benign Lord, Who, without any merit of our own, hast called us, Thy unworthy servants, out of mere mercy, into Thy vineyard—the Church—and commanded us to work therein, grant us grace, we beseech Thee, never to be idle, but as faithful servants to be always doing Thy holy will. Whatever we have heretofore left undone, we will in future endeavor to do with persevering zeal, through the grace of Jesus Christ. Amen.

Sexagesima Sunday.

THE name Sexagesima has been explained in the instruction of last Sunday.) The Introit of the Mass is taken from the forty-third psalm: "Arise; why sleepest Thou, O Lord? Arise, and cast us not off to the end; why turnest Thou Thy face away, and forgettest our trouble? for our soul is humbled down to the dust; our belly cleaveth to the earth. Arise, O Lord, help us, and redeem us for Thy name's sake. We have heard, O God, with our ears; our fathers have declared to us." Glory be to the Father, etc.

Prayer.

O God, Who seest that we confide in no action of our own, grant, in Thy mercy, that we may be defended from all evils

by the protection of the Doctor of the gentiles. Through Our Lord. Amen.

EPISTLE. II. *Cor.* xi. 19; xii. 9.

Brethren: You gladly suffer the foolish: whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly) I dare also: they are Hebrews, so am I: they are Israelites, so am I: they are the seed of Abraham, so am I: they are the ministers of Christ (I speak as one less wise), I am more: in many more labors: in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils of my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of Our Lord Jesus Christ, Who is blessed forever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king guarded the city of the Damascenes to apprehend me: and through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body, I know not, or out of the body, I know not, God knoweth), such an one rapt even to the third heaven. And I know such a man (whether in the body or out of the body, I cannot tell: God knoweth) that he was caught up into paradise: and heard secret words which it is not granted to man to utter. For such an one I will glory: but for myself I will glory nothing, but in my infirmi-

ties. For though I should have a mind to glory, I shall not be foolish: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord, that it might depart from me: and He said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

By the example of St. Paul the Church would incite us to work out our salvation by cooperating faithfully with the grace of God. Let us, like this great apostle, be not irritated at temptations, but firmly combat and overcome them by the help of divine grace.

Prayer.

Grant me, O God, Thy grace, that I may in these evil days keep steadily to Thy holy doctrine, and never be seduced from obeying it, either by the allurements of the world, or the reproaches of the wicked. Amen.

GOSPEL. *Luke* viii. 4-15.

At that time: When a very great multitude was gathered together and hastened out of the cities unto Him, He spoke by a similitude: The sower went out to sow his seed: and as he sowed, some fell by the wayside and was trodden down, and the fowls of the air devoured it. And other some fell upon a rock: and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground: and being sprung up, yielded fruit a hundredfold. Saying these things, He cried out: He that hath ears to hear, let him hear. And His disciples asked Him what this parable might be. To whom He said: To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside, are they that hear; then the devil cometh, and taketh the word out of their heart, lest be-

lieving they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: and these have no roots: for they believe for awhile, and in time of temptation, they fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground: are they who in a good and a very good heart, hearing the word, keep it, and bring forth fruit in patience.

Why is the word of God here compared to seed?

Because as good fruits spring from good seed, so do good works from the word of God; and as it is impossible for any soil not sown to produce good fruits, so neither can men produce the fruits of the Spirit without the seed of the divine Word.

Why did Our Saviour cry out, "He that hath ears to hear, let him hear"?

To declare the necessity of heeding the word of God, since without the instruction in our holy religion which we derive from that word we cannot know what we must do to please God, and save our souls.

How, then, does it happen that, notwithstanding the excellence of the divine word, there are so many bad Christians?

The fault is with men, who, though they hear the word of God, hear, read, and meditate superficially. The divine seed finds no moisture or root in their hearts; they are overgrown with the piercing thorns of cares, riches, and sensual lusts, so that the seed of the divine word is choked up, and can neither grow nor bear fruit.

What is the effect of the word of God when heeded?

To wash away sin, implant virtue, and create the world anew. Jeremias says: "Are not My words as a fire" (Jer. xxiii. 29) which bursts out from within, consuming the vapors of sin, drying up the marshes of vice, and killing the deep roots of bad habits? Again, it is "a hammer," breaking in pieces the rocks of hardened hearts. St. Paul says: "It is living and effectual, and more piercing than any two-edged sword: reaching into the division of the soul and spirit, of the joints also and the marrow" (Heb. iv. 12)—that is, cutting away from the

spirit sensual lusts. St. James calls it a mirror, in which a man beholding himself and his sins becomes ashamed, and tries to get free from them (James i. 23). It is, finally, the good seed, which, falling upon good ground, yields fruit a hundredfold.

What must we do before a sermon?

St. Chrysostom asks, "Who pours a precious liquid into an unclean vessel, before he has washed it?" We should, therefore, cleanse our hearts before a sermon by contrition, "for wisdom will not enter into a malicious soul" (Wis. i. 4). As the ground to be sown must first be prepared, so must our hearts be cleansed, and made ready by a holy desire of learning what is good.

What must we do during a sermon?

We must listen attentively and respectfully, for it is God Who speaks to us through the preacher: "He that heareth you, heareth Me" (Luke x. 16). If an ambassador reading the letters of his king is listened to with great attention, quiet, and respect, says St. Chrysostom, how much greater veneration should we not pay to the minister of God announcing His holy will? Be careful, therefore, not to show contempt for the preacher, for that will reach back to God, Who has said, "He that despiseth you, despiseth Me" (Luke x. 16). Be careful not to apply what is said in the sermon to others, but rather "take heed to thyself" (I. Tim. iv. 16). If you are free from those sins which the sermon points at, thank God, and pray that you may not fall into them.

What must we do after a sermon?

We must endeavor to practise what we have heard; for God justifies, not the hearers of the law, but only the doers (Rom. ii. 13) of it. In order to practise what we hear in the sermon it is necessary, in the first place, to keep it in our minds, to ponder it carefully and remember it. Christ, therefore, blesses those who hear the word of God and keep it (Luke xi. 28). The seed cannot bring forth fruit if not well covered with good ground, warmed by the sun, moistened by the rain and dew, and cared for in other ways. Finally, pray often to God, that He may keep alive in you the divine truths which you have heard.

Prayer.

O my God, I am covered with shame, because the seed of Thy divine word, which Thou hast so abundantly sown in my heart, has brought forth so little fruit. Have mercy, O Lord, and change my heart, that it may become good ground, in which Thy word may take root, thrive, grow, and finally bring forth the fruit of salvation, which Thou requirest of me. Amen.

Quinquagesima Sunday.

On this Sunday the Church, in the Introit, calls upon God for help, with a sorrowful but confident heart. "Be Thou unto me a protector and place of refuge; save me, for Thou art my strength and refuge, and for Thy name's sake Thou wilt be my leader, and wilt nourish me. In Thee, O Lord, have I hoped; let me never be confounded; deliver me in Thy justice, and set me free" (Ps. xxx. 3, 4, 2). Glory be to the Father, etc.

Prayer.

Mercifully hear our prayers, O Lord, we beseech Thee, and, absolving us from the bonds of sin, preserve us from all adversity. Through Our Lord, etc. Amen.

EPISTLE. I. *Cor.* xiii. 1–13.

Brethren: If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and if I should have prophecy, and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know in part, and we prophesy in part. But when that which is perfect is come, that

which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man I put away the things of a child. We see now through a glass in a dark manner: but then face to face. Now I know in part: but then I shall know even as I am known. And now there remain, faith, hope, charity: these three, but the greatest of these is charity.

Explanation.

St. Paul here teaches the Romans, and us in them, the necessity, the qualities, and the advantages of charity:

The *necessity*—because all natural and supernatural gifts—all good works, virtues, and sacrifices—even martyrdom itself—cannot save us if we have no charity. By charity only are we and our works pleasing to God.

The *qualities* of charity—which are good-will without envy, suspicion, perversity, or malice; pure intention without self-love, ambition, immodesty, or injustice; untiring patience without hastiness; and, finally, humble submission to God, Who is all to him that possesses charity.

The *advantages* of charity—in that it gives to good works their value, and that it never fails; for while all things else cease—while faith passes into seeing, hope into possession, knowledge in part into knowledge of the whole—charity is everlasting, and therefore the greatest of the three. "Faith," says St. Augustine, "lays the foundation of the house of God; hope builds up the walls; charity covers and completes it."

Aspiration.

O God of love, pour into my heart the spirit of charity, that, according to the spirit of St. Paul, I may always endeavor to be in the state of grace, that so all my works may be pleasing to Thee, and of merit to me. Amen.

GOSPEL. *Luke* xviii. 31-43.

At that time: Jesus took unto Him the twelve, and said to them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man; for He shall be delivered to the gentiles, and shall be mocked, and scourged, and spit upon: and after they

have scourged Him they will put Him to death, and the third day He shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass when He drew nigh to Jericho, that a certain blind man sat by the way-side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, Son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace. But he cried out much more: Son of David, have mercy on me. And Jesus standing commanded him to be brought unto Him. And when he was come near, He asked him, saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, and followed Him, glorifying God. And all the people when they saw it gave praise to God.

Why did Our Saviour so often predict His sufferings to His apostles?

1. To show that He already knew of them, thereby indicating His omniscience; and that, 2. He desired to suffer. 3. In order that His disciples should not be scandalized at His humiliation, nor think evil of Him as if He had deceived them, but, by remembering His words, be rather confirmed in their belief in Him as the Son of God and Redeemer of the world.

Did not the apostles understand anything of what He thus predicted in regard to His sufferings?

They may have known that He was to suffer, for St. Peter undertook to dissuade Him from it (Matt. xvi. 22), but they could not reconcile these predictions with their expectation of a future glorious kingdom. Nor would we be able to cast off our prejudices, and understand the truths of the faith, however plainly taught, were we not enlightened by the Holy Ghost.

What should we learn from this history of the blind man?

1. The inexpressible misfortune of blindness of the heart—a state in which we know not our God, our Redeemer and Sanctifier, and see neither the way of divine life, nor the hindrances to our salvation, but grope about in the darkness of ignorance and sin.

2. Where to find One Who will save us from this awful condition, in Jesus Christ healing and enlightening us through and in His Church.

3. The holy zeal and perseverance with which we should seek and call upon Him for deliverance, disregarding alike the bad examples, persecutions, and mockery of the world.

4. How fervently we should thank God, and how faithfully we should follow Him, after He has opened the eyes of our soul and freed us, by His grace, from the spiritual blindness of sin.

Ash Wednesday.

WHY is this day so called?

Because on this day the Catholic Church blesses ashes and puts them on the foreheads of the faithful, saying, "Remember, man, that thou art dust, and unto dust shalt thou return" (Gen. iii. 19).

Why are the ashes blessed?

1. That all who receive them with a contrite heart may be preserved in soul and body. 2. That God may give them contrition, and pardon their sins. 3. That He may grant them all they humbly ask for, particularly the grace to do penance, and the reward promised to the truly penitent.

Why are the faithful sprinkled with ashes?

The sprinkling with ashes was always a public sign of penance; as such God enjoined it upon the Israelites (Jer. xxv. 34). David sprinkled ashes on his bread (Ps. ci. 10). The Ninivites (Jonas iii. 6), Judith (Jud. ix. 1), Mardochai (Esther iv. 1), Job (xlii. 6), and others, did penance in sack-cloth and ashes.

To show the spirit of penance and to move God to mercy, the Church, at the Introit of the Mass, uses the following words: "Thou hast mercy upon all, O Lord, and hatest none of the things which Thou hast made, and winkest at the sins of men for the sake of repentance, and sparing them, for Thou art the Lord our God" (Wis. xi. 24, 25). "Have mercy on me, O God, for my soul trusteth in Thee." Glory be to the Father, etc.

Prayer.

Grant to Thy faithful, O Lord, that they may begin the venerable solemnities of fasting with becoming piety, and perform them with undisturbed devotion, through Christ, etc.

EPISTLE. *Joel* ii. 12–19.

Therefore saith the Lord: Be converted to Me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts and not your garments, and turn to the Lord your God: for He is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive, and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion, sanctify a fast, call a solemn assembly, gather together the people, sanctify the church, assemble the ancients, gather together the little ones, and them that suck at the breasts: let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare Thy people; and give not Thy inheritance to reproach, that the heathens should rule over them; why should they say among the nations: Where is their God? The Lord hath been zealous for His land, and hath spared His people: and the Lord answered and said to His people: Behold I will send you corn, and wine, and oil, and you shall be filled with them: and I will no more make you a reproach among the nations, saith the Lord Almighty.

Explanation.

The prophet, in these words, calls upon the Israelites to be converted, reminding them of the great mercy of God, and exhorting them to join true repentance for their sins with their fasting and alms. They should all, without exception, do penance and implore the mercy of God, Who would then forgive them, deliver them from their enemies. and bring peace and happiness upon them.

GOSPEL. *Matt.* vi. 16–21.

At that time Jesus said to His disciples: When you fast, be not as the hypocrites, sad: for they disfigure their faces that

they may appear unto men to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast, but to thy Father Who is in secret: and thy Father, Who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth: where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

INSTRUCTION ON LENT.

What is the origin of fasting?

Under the Old Law the Jews fasted by the command of God; thus Moses fasted forty days and forty nights, on Mount Sinai, when God gave him the Ten Commandments; Elias, in like manner, fasted in the desert. Jesus also fasted, and commanded His apostles to fast also. The Catholic Church, says St. Leo, from the time of the apostles, has enjoined fasting upon all the faithful.

Why has the Church instituted the fast before Easter?

1. To imitate Jesus Christ, Who fasted forty days. 2. To participate in His merits and passion; for as Christ could only be glorified through His sufferings, so in order to belong to Him we must follow Him by a life answering to His. 3. To subject the flesh to the spirit, and thus, 4, prepare ourselves for Easter and the worthy reception of the divine Lamb. 5. Finally, to offer to God some satisfaction for our sins, and, as St. Leo says, to atone for the sins of a whole year by a short fast of the tenth part of a year.

Was the fast of Lent kept in early times as it is now?

Yes, only more rigorously; for: 1. The Christians of the early ages abstained not only from flesh-meat, but from those things which are produced from flesh, such as butter, eggs, cheese, and also from wine and fish. 2. They fasted during the whole day, and ate only after vespers, that is, at night.

How shall we keep the holy season of Lent with advantage?

We should endeavor not only to deny ourselves food and

drink, but, still more, all sinful gratifications. And as the body is weakened by fasting, the soul, on the other hand, should be strengthened by repeated prayers, by frequent reception of the holy sacraments, attending Mass, spiritual reading, and good works, particularly those of charity. In such manner we shall be able, according to the intention of the Church, to supply by our fasting what we have omitted during the year, especially if we fast willingly, and with a good intention.

Prayer.

O Lord Jesus, I offer up to Thee my fasting and self-denial, to be united to Thy fasting and sufferings, for Thy glory, in gratitude for so many benefits received from Thee, in satisfaction for my sins and those of others, and to obtain Thy holy grace that I may overcome my sins and acquire the virtues which I need. Look upon me, O Jesus, in mercy. Amen.

Thursday after Ash Wednesday.

EPISTLE. *Isaias* xxxviii. 1–6

In those days Ezechias was sick even to death, and the prophet Isaias, the son of Amos, came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die and not live. And Ezechias turned his face toward the wall, and prayed to the Lord, and said: I beseech Thee, O Lord, remember how I have walked before Thee in truth, and with a perfect heart, and have done that which is good in Thy sight. And Ezechias wept with great weeping. And the word of the Lord came to Isaias, saying: Go and say to Ezechias: Thus saith the Lord the God of David thy father: I have heard thy prayer, and I have seen thy tears: behold I will add to thy days fifteen years: and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it, saith the Lord Almighty.

GOSPEL. *Matt.* viii. 5–13.

At that time: When Jesus had entered into Capharnaum, there came to Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I

am not worthy that Thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doth it. And Jesus, hearing this, marvelled, and said to them that followed Him: Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Prayer.

O God, Who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people, making supplications to Thee, and turn away the scourges of Thy anger, which we deserve for our sins. Through Our Lord, etc.

Friday after Ash Wednesday.

EPISTLE. *Isaias* lviii. 1-9.

THUS saith the Lord God: Cry, cease not, lift up thy voice like a trumpet, and show My people their wicked doings, and the house of Jacob their sins. For they seek Me from day to day, and desire to know My ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of Me the judgments of justice: they are willing to approach to God. Why have we fasted, and Thou hast not regarded: why have we humbled our souls, and Thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors. Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sack-cloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let

them that are broken go free, and break asunder every burden. Deal thy bread to the hungry, and bring the needy and the harborless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh. Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up. Then shalt thou call, and the Lord shall hear: thou shalt cry, and He shall say, Here I am. Because I thy Lord God am merciful.

GOSPEL. *Matt.* v. 43, vi. 1–4.

At that time Jesus said to His disciples: You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy: but I say to you, Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father Who is in heaven, Who maketh His sun to rise upon the good and bad, and raineth upon the just and the unjust. For if you love them that love you, what reward shall you have? do not even the publicans this? And if you salute your brethren only, what do you more? do not also the heathens this? Be you therefore perfect, as also your heavenly Father is perfect. Take heed, that you do not your justice before men, to be seen by them: otherwise you shall not have a reward of your Father Who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father Who seeth in secret, will repay thee.

Saturday after Ash Wednesday.

EPISTLE. *Isaias* lviii. 9–14.

THUS saith the Lord God: If thou wilt take away the chain out of the midst of thee, and cease to stretch out the finger, and to speak that which is good for nothing. When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday. And the Lord will give thee rest continu-

ally, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water whose waters shall not fail. And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest. If thou turn away thy foot from the Sabbath, from doing thy own will in My holy day, and call the Sabbath delightful, and the holy of the Lord glorious, and glorify Him, while thou dost not thy own ways, and thy own will is not found, to speak a word: then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

GOSPEL. *Mark* vi. 47-56.

At that time: When it was late, the ship was in the midst of the sea, and Jesus alone on the land. And seeing them laboring in rowing (for the wind was against them), and about the fourth watch of the night He cometh to them walking upon the sea, and He would have passed by them. But they seeing Him walking upon the sea, thought it was an apparition, and they cried out. For they all saw Him, and were troubled. And immediately He spoke with them, and said to them: Have a good heart, it is I, fear ye not. And He went up to them into the ship, and the wind ceased: and they were far more astonished within themselves: for they understood not concerning the loaves; for their heart was blinded. And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew Him: and running through that whole country, they began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into towns or into villages or cities, they laid the sick in the streets, and besought Him that they might touch but the hem of His garment: and as many as touched Him were made whole.

Prayer.

May Thy faithful, O Lord, be confirmed by Thy gifts, that, receiving them, they may seek them, and seeking may receive them forever. Through Christ, etc.

First Sunday of Lent, Called "Invocabit."

THIS Sunday is called *Invocabit* from the first word of the Introit. All the Sundays of Lent and those from Easter to Pentecost take their names from the Introits of the Mass. In the Introit of this day we are told: "He shall cry to Me, and I will hear him; I will deliver him and glorify him; I will fill him with length of days. He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven" (Ps. xc. 15, 16, 1). Glory be to the Father, etc.

Prayer of the Church.

O God, Who dost purify Thy Church by the yearly observance of Lent, grant to Thy servants that what they endeavor to obtain of Thee by abstinence they may secure by good works. Through Christ, etc.

EPISTLE. II. *Cor.* vi 1-10.

Brethren: We do exhort you, that you receive not the grace of God in vain: for He saith: In an accepted time have I heard thee: and in the day of salvation have I helped thee. Behold now is the acceptable time: behold now is the day of salvation; giving no offence to any man, that our ministry be not blamed: but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long-suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God, by the armor of justice on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold we live: as chastised, and not killed: as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

By this epistle the Church admonishes us to profit by Lent as a season of grace, to spend it in earnestly combating sin and in the diligent performance of good works.

GOSPEL. *Matt.* iv. 1-11.

At that time: Jesus was led by the Spirit into the desert, to be tempted by the devil. And when He had fasted forty days and forty nights, afterwards He was hungry. And the tempter coming, said to Him: If Thou be the Son of God, command that these stones be made bread. Who answered and said: It is written, Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took



Him up into the holy city, and set Him upon a pinnacle of the temple, and said to Him: If Thou be the Son of God, cast Thyself down; for it is written: that He hath given His angels charge over Thee, and in their hands shall they bear Thee up, lest perhaps Thou dash Thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took Him up into a very high mountain: and showed Him all the kingdoms of the world, and the glory of them, and said to Him: All these will I give Thee, if falling down Thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written: The Lord thy God shalt thou adore:

and Him only shalt thou serve. Then the devil left Him: and behold angels came and ministered to Him.

Our Saviour was led by the Holy Ghost into the desert there to prepare by fasting forty days and nights for His holy ministry. Here the tempter approaches and seeks to betray Him. After He had overcome the Evil One angels came and ministered to Him: by which we learn that they who overcome temptations enjoy the consolation and assistance of the angels. This should encourage us to combat joyfully to the end.

What is temptation?

Temptation is an inducement to transgress the commandments of God. Temptation comes from our own concupiscence (James i. 14); "for the flesh lusteth against the spirit" (Gal. v. 17.)

How does the devil tempt us?

He moves the natural concupiscence to such sins as he sees men particularly inclined to, and then deceives and confuses the man's mind, that he may not see clearly either the temporal loss, or the dishonor and danger of sin. He can, however, do nothing but what God permits. St. Augustine therefore compares him to a chained dog that can hurt only those who put themselves within his reach.

Does God also tempt us?

St. James says (i. 13), "Let no man, when he is tempted, say that he is tempted by God; for God is not a tempter of evils, and He tempteth no man." But He allows us to be tempted, sending us manifold trials.

Does God permit us to be tempted beyond our strength?

No; for He combats with us, and gives us always as much strength as is required to conquer temptations, and even to gain advantage from them (I. Cor. x. 13).

When do we consent to temptation?

When we decide of our own free will to do the evil proposed; as long as we resist, however little, we do not consent.

What are the best means to overcome temptation?

1. Humility and prayer. 2. The consideration of the suffering which follows sin, and of the happiness which awaits those

who resist temptation. 3. Invoking the aid of the Blessed Virgin, our guardian angel, and all the saints. 4. Praying devoutly, "Lead us not into temptation," and calling on the holy name of Jesus.

Monday in the First Week of Lent.

EPISTLE. *Ezech.* xxxiv. 11–16.

Thus saith the Lord God: Behold I Myself will seek My sheep, and will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed My sheep: and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment, saith the Lord Almighty.

GOSPEL. *Matt.* xxv. 31–46.

At that time Jesus said to His disciples: When the Son of man shall come in His majesty, and all the angels with Him, then shall He sit upon the seat of His majesty. And all nations shall be gathered together before Him, and He shall separate them one from another, as the shepherd separateth the sheep from the goats: and He shall set the sheep on His right hand, but the goats on His left. Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave Me to eat: I was thirsty, and you gave Me to drink: I was a stranger, and you took Me in: naked, and you covered Me: sick, and you

visited Me: I was in prison, and you came to Me. Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee; thirsty, and gave Thee drink? and when did we see Thee a stranger, and took Thee in? or naked, and covered Thee? or when did we see Thee sick or in prison, and came to Thee? And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me. Then He shall say to them also that shall be on His left hand: Depart from Me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave Me not to eat: I was thirsty, and you gave Me not to drink: I was a stranger, and you took Me not in: naked, and you covered Me not: sick and in prison, and you did not visit Me. Then they also shall answer Him, saying: Lord, when did we see Thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to Thee? Then He shall answer them, saying: Amen I say to you, as long as you did it not to one of these least, neither did you do it to Me. And these shall go into everlasting punishment, but the just into life everlasting.

Prayer.

Convert us, O God, our salvation; and, that the fast of Lent may benefit us, instruct our minds with heavenly discipline. Through Christ, etc.

Tuesday in the First Week of Lent.

EPISTLE. *Isaias* lv. 6–11.

IN those days Isaias the prophet spoke, saying: Seek ye the Lord while He may be found: call upon Him while He is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God: for He is bountiful to forgive. For My thoughts are not your thoughts: nor your ways My ways, saith the Lord. For as the heavens are exalted above the earth, so are My ways exalted above your ways, and My thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower,

and bread to the eater: so shall My word be, which shall go forth from My mouth: it shall not return to Me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it, saith the Lord Almighty.

GOSPEL. *Matt.* xxi. 10–17.

At that time: When Jesus was come into Jerusalem, the whole city was moved, saying: Who is this? And the people said: This is Jesus the prophet from Nazareth of Galilee. And Jesus



went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves: and He saith to them: It is written, My house shall be called the house of prayer: but you have made it a den of thieves. And there came to Him the blind, and the lame in the temple; and He healed them. And the chief priests and scribes seeing the wonderful things that He did, and the children crying in the temple, and saying: Hosanna to the son of David; were moved with indignation, and said to Him: Hearest Thou what these

say? And Jesus said to them: Yea, have you never read: Out of the mouth of infants and of sucklings Thou hast perfected praise? And leaving them, He went out of the city into Bethania, and remained there.

Prayer.

Look down upon Thy family, O Lord, and grant that our minds, which are afflicted by the mortifications of the flesh, may shine in Thy light with the desire of Thee. Through Christ, etc.

Wednesday in the First Week of Lent—Ember Day.

EPISTLE. III. *Kings* xix. 3-8.

In those days came Elias to Bersabee of Juda, and left his servant there, and he went forward one day's journey into the desert. And when he was there, and sat under a juniper-tree, he requested for his soul that he might die, and said: It is enough for me, Lord, take away my soul: for I am no better than my fathers. And he cast himself down, and slept in the shadow of the juniper-tree: and behold an angel of the Lord touched him, and said to him: Arise and eat. He looked, and behold there was at his head a hearth-cake, and a vessel of water: and he ate and drank, and he fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat: for thou hast yet a great way to go. And he arose, and ate, and drank, and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

GOSPEL. *Matt.* xii. 38-50.

At that time, some of the scribes and Pharisees answered Jesus, saying: Master, we would see a sign from Thee. Who answering said to them: An evil and adulterous generation seeketh a sign: and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights: so shall the Son of man be in the heart of the earth three days and three nights. The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold

a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon here. And when an unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. Then he saith: I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished. Then he goeth, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation. As He was yet speaking to the multitudes, behold His Mother and His brethren stood without, seeking to speak to Him. And one said unto Him: Behold Thy Mother and Thy brethren stand without, seeking Thee. But He answering him that told Him, said: Who is My Mother, and who are My brethren? And stretching forth His hand towards His disciples, He said: Behold My Mother and My brethren. For whosoever shall do the will of My Father, that is in heaven, he is My brother, and sister, and mother.

Prayer.

Mercifully hear our prayers, we beseech Thee, O Lord, and against all our adversaries extend the right hand of Thy majesty. Through Christ, etc. Amen.

Thursday in the First Week of Lent.

EPISTLE. *Ezech.* xviii. 1-9.

In those days: The word of the Lord came to me, saying: What is the meaning, that you use among you this parable as a proverb in the land of Israel, saying: The fathers have eaten sour grapes, and the teeth of the children are set on edge? As I live, saith the Lord God, this parable shall be no more to you a proverb in Israel. Behold all souls are Mine: as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, the same shall die. And if a man be just, and do judgment and justice, and hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel: and hath not defiled his neighbor's wife, nor come near to a menstruous woman: and hath not wronged any man: but hath restored the

pledge to the debtor, hath taken nothing away by violence: hath given his bread to the hungry, and hath covered the naked with a garment: hath not lent upon usury, nor taken any increase: hath withdrawn his hand from iniquity, and hath executed true judgment between man and man: hath walked in My commandments, and kept My judgments, to do according to truth: he is just, he shall surely live, saith the Lord Almighty.

GOSPEL. *Matt.* xv. 21-28.

At that time: Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to Him: Have mercy on me, O Lord, Thou Son of David: my daughter is grievously troubled by a devil. Who answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. And He answering, said: I was not sent but to the sheep that are lost of the house of Israel. But she came and adored Him, saying: Lord, help me. Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs. But she said: Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their masters. Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour.

Prayer.

Look, O Lord, upon the devotion of Thy people, that we, who are afflicted in body by abstinence, may be refreshed in mind by the fruit of good works. Through Our Lord, etc.

Friday in the First Week of Lent—Ember Day.

Prayer.

BE merciful, O Lord, to Thy people, and as Thou makest them devout to Thee, mercifully refresh them with kind assistance. Through Our Lord, etc.

EPISTLE. *Ezech.* xviii. 20-28.

Thus saith the Lord God: The soul that sinneth, the same shall die: the son shall not bear the iniquity of the father, and

the father shall not bear the iniquity of the son: the justice of the just shall be upon him and the wickedness of the wicked shall be upon him. But if the wicked do penance for all his sins, which he hath committed, and keep all My commandments, and do judgment and justice, living he shall live, and shall not die. I will not remember all his iniquities that he hath done: in his justice which he hath wrought, he shall live. Is it My will that a sinner should die, saith the Lord God, and not that he should be converted from his ways, and live? But if the just man turn himself away from his justice, and do iniquity according to all the abominations which the wicked man useth to work, shall he live? all his justices which he had done, shall not be remembered: in the prevarication, by which he hath prevaricated, and in his sin, which he hath committed, in them he shall die. And you have said: The way of the Lord is not right. Hear ye, therefore, O house of Israel: Is it My way that is not right, and are not rather your ways perverse? For when the just turneth himself away from his justice, and committeth iniquity, he shall die therein: in the injustice that he hath wrought he shall die. And when the wicked turneth himself away from his wickedness, which he hath wrought, and doeth judgment and justice: he shall save his soul alive. Because he considereth and turneth away himself from all his iniquities which he hath wrought, he shall surely live, and not die, saith the Lord Almighty.

GOSPEL. *John* v. 1-15.

At that time there was a festival-day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond: and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight-and-thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, He saith to him: Wilt thou be made whole? The infirm man answered Him: Sir, I have no

man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed and walked. And it was the Sabbath that day. The Jews therefore said to him that was healed: It is the Sabbath, it is not lawful for thee to take up thy bed. He answered them: He that made me whole, He said to me: Take up thy bed, and walk. They asked him therefore: Who is that man who said to thee: Take up thy bed, and walk? But he who was healed, knew not who it was. For Jesus went aside from the multitude standing in the place. Afterwards Jesus findeth him in the temple, and saith to him: Behold thou art made whole: sin no more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus Who had made him whole.

Saturday in the First Week of Lent—Ember Day.

EPISTLE. I. *Thess.* v. 14–23.

BRETHREN: We beseech you, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men. See that none render evil for evil to any man: but ever follow that which is good towards each other, and towards all men. Always rejoice. Pray without ceasing. In all things give thanks: for this is the will of God in Christ Jesus concerning you all. Extinguish not the spirit. Despise not prophecies. But prove all things: hold fast that which is good. From all appearance of evil refrain yourselves. And may the God of peace Himself sanctify you in all things: that your whole spirit, and soul, and body, may be preserved blameless in the coming of Our Lord Jesus Christ.

Gospel and *Prayer* the same as those of to-morrow.

Second Sunday of Lent, Called "Reminiscere."

AT the Introit to-day the Church asks of God the grace to fall no more into sin: "Remember, O God, Thy bowels of compassion, and Thy mercies that are from the beginning of the

world, lest at any time our enemies rule over us; deliver us, O God, from all our tribulations. To Thee, O Lord, have I lifted up my soul. In Thee, O God, I put my trust, let me not be ashamed" (Ps. xxiv.). Glory be to the Father, etc.

Prayer.

O God, Who beholdest us destitute of every virtue, preserve us both inwardly and outwardly, that we may be defended from



all adversities in body, and purified from all evil thoughts in mind. Through Jesus Christ our Lord, etc. Amen.

EPISTLE. I. *Thess.* iv. 1-7.

Brethren: We pray and beseech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given to you by the Lord Jesus. For this is the will of God, your sanctification: that you should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honor: not

in the passion of lust, like the gentiles that know not God: and that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified: for God hath not called us unto uncleanness, but unto sanctification, in Christ Jesus our Lord.

Explanation.

St. Paul exhorts all Christians to live chastely and honestly, and continually to aspire to higher perfection. Such is the will of God, Who has called us to holiness, and will punish severely all impurity and injustice.

Prayer.

Grant, O Lord, that, according to my vocation, I may never be addicted to earthly and fleshly lusts like the heathen, who know Thee not, but may live in modesty, chastity, and holiness, and adorn my name as a Christian with good works. Amen.

GOSPEL. *Matt.* xvii. 1-9.

At that time: Jesus taketh unto Him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and He was transfigured before them. And His face did shine as the sun: and His garments became white as snow. And behold there appeared to them Moses and Elias talking with Him. And Peter, answering, said to Jesus: Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. And as he was yet speaking, behold a bright cloud overshaded them. And lo a voice out of the cloud saying: This is My beloved Son, in Whom I am well pleased: hear ye Him. And the disciples hearing, fell upon their face: and were very much afraid. And Jesus came and touched them: and said to them: Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus. And as they came down from the mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead.

Why was Jesus transfigured before His disciples on Mount Thabor?

1. To give them a manifest proof of His divinity. 2. To prevent all doubt on their part when they should see Him on

Mount Calvary. 3. To encourage all the faithful to patience under agony and suffering. 4. To show us how our glorified bodies shall rise from the dead (I. Cor. xv. 52).

Why did Moses and Elias appear with Our Lord?

To testify that Jesus was the Saviour of the world spoken of by the law and the prophets.

Monday in the Second Week of Lent.

Prayer.

GRANT, we beseech Thee, O Almighty God, that Thy family, who, afflicting their flesh, abstain from food, by following justice may fast from sin. Through Jesus Christ our Lord, etc. Amen.

EPISTLE. *Daniel* ix. 15-19.

In those days Daniel prayed unto the Lord, saying: O Lord our God, Who hast brought forth Thy people out of the land of Egypt with a strong hand, and hast made Thee a name as at this day: we have sinned, we have committed iniquity, O Lord, against all Thy justice: let Thy wrath and Thy indignation be turned away, I beseech Thee, from Thy city Jerusalem, and from Thy holy mountain. For by reason of our sins, and the iniquities of our fathers, Jerusalem, and Thy people are a reproach to all that are round about us. Now, therefore, O our God, hear the supplication of Thy servant, and his prayers: and show Thy face upon Thy sanctuary which is desolate, for Thy own sake. Incline, O my God, Thy ear and hear: open Thy eyes, and see our desolation, and the city upon which Thy name is called: for it is not for our justifications that we present our prayers before Thy face, but for the multitude of Thy tender mercies. O Lord, hear: O Lord, be appeased: hearken and do: delay not for Thy own sake, O my God: because Thy name is invoked upon Thy city, and upon Thy people.

GOSPEL. *John* viii. 21-29.

At that time Jesus said to the multitude of the Jews: I go, and you shall seek Me, and you shall die in your sin. Whither I go, you cannot come. The Jews therefore said: Will He kill Himself, because He said: Whither I go, you cannot come? And He said to them: You are from beneath, I am from above.

You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am He, you shall die in your sin. They said therefore to Him: Who art Thou? Jesus said to them: The beginning, Who also speak unto you. Many things I have to speak and to judge of you. But He that sent Me is true: and the things I have heard of Him, these same I speak in the world. And they understood not that He called God His Father. Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know that I am He, and that I do nothing of Myself, but as the Father hath taught Me, these things I speak: and He that sent Me is with Me, and He hath not left Me alone: for I do always the things that please Him.

Tuesday in the Second Week of Lent.

Prayer.

Be propitious, O Lord, to our prayers, and heal the desires of our souls, that, having received forgiveness, we may ever rejoice in Thy benediction. Through Christ our Lord, etc.

EPISTLE. III. *Kings* xvii. 8-16.

In those days: The word of the Lord came to Elias, the Thesbite, saying: Arise, and go to Sarephta a city of the Sidonians, and dwell there: for I have commanded a widow woman there to feed thee. He arose and went to Sarephta. And when he was come to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it, he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse: behold I am gathering two sticks that I may go in and dress it, for me and my son, that we may eat it and die. And Elias said to her: Fear not, but go and do as thou hast said: but first make for me of the same meal a little hearth-cake, and bring it to me: and after make for thyself and thy son. For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain

upon the face of the earth. She went and did according to the word of Elias: and he ate, and she and her house: and from that day the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

GOSPEL. *Matt.* xxiii. 1-12.

At that time Jesus spoke to the multitudes and to His disciples, saying: The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders: but with a finger of their own they will not move them. And all their works they do for to be seen of men. For they make their phylacteries broad, and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi. For One is your master, and all you are brethren. And call none your father upon earth: for One is your father Who is in heaven. Neither be ye called masters: for One is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted.

Explanation.

The law of God imposes certain obligations on us. The priest and the teacher teach God's Gospel in His name, and we shall be judged if we refuse to believe God's truth and in His Church because our teachers may not practise what they preach.

Wednesday in the Second Week of Lent.

Prayer.

MERCIFULLY regard Thy people, O Lord, we beseech Thee, and grant that we, whom Thou commandest to abstain from carnal food, may also cease from hurtful vices. Through Christ, etc.

EPISTLE. *Esther* xiii. 9-17.

In those days Mardochai prayed to the Lord, saying: O Lord, Lord, Almighty King, for all things are in Thy power,

and there is none that can resist Thy will, if Thou determine to save Israel. Thou hast made heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all, and there is none that can resist Thy majesty. Thou knowest all things, and Thou knowest that it was not out of pride and contempt, or any desire of glory, that I refused to worship the proud Aman. (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet.) But I feared lest I should transfer the honor of my God to a man, and lest I should adore any one except my God. And now, O Lord, O King, O God of Abraham, have mercy on Thy people, because our enemies resolve to destroy us, and extinguish Thy inheritance. Despise not Thy portion, which Thou hast redeemed for Thyself out of Egypt. Hear my supplication, and be merciful to Thy lot and inheritance, and turn our mourning into joy, that we may live and praise Thy name, O Lord, and shut not the mouths of them that sing to Thee, O Lord our God.

GOSPEL. *Matt.* xx. 17-28.

At that time: Jesus, going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief priests and the scribes, and they shall condemn Him to death. And they shall deliver Him to the gentiles to be mocked, and scourged, and crucified, and the third day He shall rise again. Then came to Him the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. But Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink: but to sit on My right or left hand, is not Mine to give to you, but to them for whom it is prepared by My Father. And the ten hearing it, were moved with indignation against the two brethren. But Jesus called them to Him, and said: You know that the princes of the gentiles lord it over them: and they that are the greater exercise power upon them. It shall not be so among you, but whosoever will be the greater among you, let him be your minister. And he that will be first among

you, shall be your servant. Even as the Son of man is not come to be ministered unto, but to minister, and to give His life a redemption for many.

Thursday in the Second Week of Lent.

Prayer.

GRANT us, we beseech Thee, O Lord, the help of Thy grace, that we, dutifully engaged in fasting and prayer, may be freed from all enemies of body and soul. Through Jesus Christ our Lord, etc.

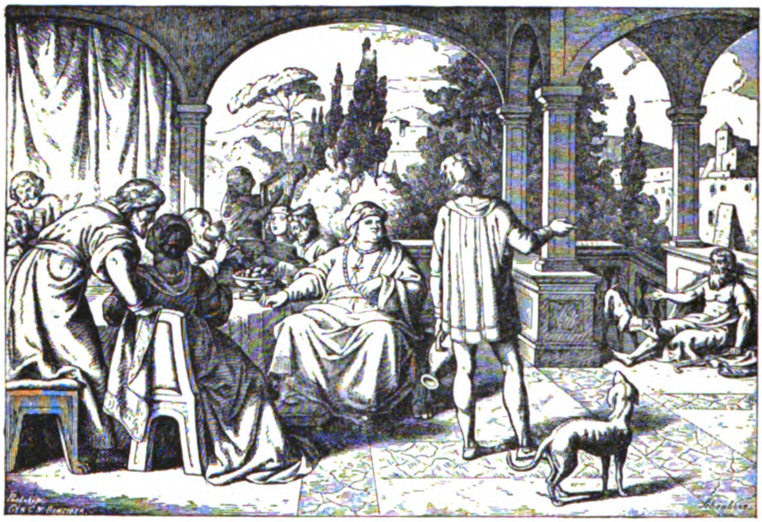
EPISTLE. *Jer.* xvii. 5–10.

Thus saith the Lord God: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like tamaric in the desert, and he shall not see when good shall come: but he shall dwell in dryness in the desert in a salt land, and not inhabited. Blessed be the man that trusteth in the Lord, and the Lord shall be his confidence. And he shall be as a tree that is planted by the waters, that spreadeth out its roots towards moisture: and it shall not fear when the heat cometh. And the leaf thereof shall be green, and in the time of drought it shall not be solicitous, neither shall it cease at any time to bring forth fruit. The heart is perverse above all things, and unsearchable, who can know it? I am the Lord that search the heart and prove the reins: Who give to every one according to his way, and according to the fruit of his devices, saith the Lord Almighty.

GOSPEL. *Luke* xvi. 19–31.

At that time Jesus said to the Pharisees: There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was car-

ried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in



this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you cannot, nor from thence come hither. And he said: Then, father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torments. And Abraham said to him: They have Moses and the prophets; let them hear them. But he said: No, Father Abraham, but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

Friday in the Second Week of Lent.

Prayer.

GRANT, we beseech Thee, Almighty God, that, purified by the holy fast, we may celebrate the coming festival with pure hearts. Through Jesus Christ our Lord, etc.

EPISTLE. *Gen.* xxxvii. 6–22.

In those days Joseph said to his brethren: Hear my dream which I dreamed. I thought we were binding sheaves in the



field: and my sheaf arose as it were and stood, and your sheaves standing about, bowed down before my sheaf. His brethren answered: Shalt thou be our king? or shall we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred. He dreamed also another dream, which he told his brethren, saying: I saw in a dream, as it were, the sun, and the moon, and eleven stars worshipping me. And when he had told this to his father, and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and

thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing with himself. And when his brethren abode in Sichem, feeding their father's flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered: I am ready; he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren, tell me where they feed the flocks. And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another: Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit, and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him: and Ruben hearing this, endeavored to deliver him out of their hands, and said: Do not take away his life, nor shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands, and to restore him to his father.

GOSPEL. *Matt.* xxi. 33-46.

At that time Jesus spoke this parable to the multitude of the Jews and the chief priests: There was a man a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen, that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former: and they did to them in like manner. And last of all he sent to them his son, saying: They will reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir, come, let us kill him, and we shall have his inheritance. And taking him they cast him forth out of the

vineyard, and killed him. When, therefore, the lord of the vineyard shall come, what will he do to those husbandmen? They say to Him: He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this hath been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder. And when the chief priests and Pharisees had heard His parables, they knew that He spoke of them. And seeking to lay hands on Him, they feared the multitudes: because they held Him as a prophet.

Saturday in the Second Week of Lent.

Prayer.

GRANT, we beseech Thee, O Lord, a salutary effect to our fasts, that the chastisement of the flesh which we have taken upon us may promote the vigor of the soul. Through Jesus Christ our Lord, etc.

EPISTLE. *Gen.* xxvii. 6–40.

In those days Rebecca said to her son Jacob: I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me meats that I may eat, and bless thee in the sight of the Lord, before I die. Now, therefore, my son, follow my counsel: and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth. If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother.

She dressed meats, such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her: and the little skins of the kids she put about his hands, and covered the bare of his neck. And she gave him the savory meat, and delivered him bread that she had baked. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son? And Jacob said: I am Esau thy first-born: I have done as thou didst



command me: arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said to his son: How couldst thou find it so quickly, my son? He answered: It was the will of God that what I sought came quickly in my way. And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not. He came near to his father, and when he had felt him, Isaac said: The voice indeed is the voice of Jacob: but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder. Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said: Bring me the

meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk, he said to him: Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. Isaac had scarce ended his words, when Jacob being now gone out abroad, Esau came, and brought in to his father meats made of what he had taken in hunting, saying: Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him: Why! who art thou? He answered: I am thy first-born son Esau. Isaac was struck with fear, and astonished exceedingly: and wondering beyond what can be believed, said: Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. Esau having heard his father's words, roared out with a great cry: and being in a consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully and got thy blessing. But he said again: Rightly is his name called Jacob; for he hath supplanted me lo this second time: my first birthright he took away before, and now this second time he hath stolen away my blessing. And again he said to his father: Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him: Hast thou only one blessing, father? I beseech thee bless me also. And when he wept with a loud cry, Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above, shall thy blessing be.

GOSPEL. *Luke* xv. 11-32.

In that time Jesus spoke this parable to the scribes and Pharisees: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country, and there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him: Father, I have sinned against Heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him. And the son said to him: Father, I have sinned against Heaven and before thee, I am not now worthy to be called thy son. But the father said to his servants: Bring forth quickly the first robe, and put it on him, and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat and make merry: because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came out and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him:



Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again: he was lost, and is found.

Third Sunday of Lent, Called "Oculi."

THE Introit of this day's Mass contains the prayer of a soul anxious to be freed from the snares of sin: "My eyes are ever towards the Lord; for He shall pluck my feet out of the snare. Look Thou upon me and have mercy upon me, for I am alone and poor. To Thee, O Lord, have I lifted up my soul; in Thee, O God, I put my trust, let me not be ashamed" (Ps. xxiv. 15, 16, 1, 2). Glory be to the Father, etc.

Prayer.

We beseech Thee, Almighty God, regard the prayers of Thy humble servants, and stretch forth in our defence the right hand of Thy majesty. Through Christ our Lord, etc.

EPISTLE. *Ephesians* v. 1-9.

Brethren: Be ye therefore followers of God, as most dear children. And walk in love as Christ also hath loved us, and

hath delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness. But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints: or obscenity, or foolish talking, or scurrility, which is to no purpose: but rather giving of thanks. For know ye this and understand that no fornicator, nor unclean, nor covetous person (which is a serving of idols), hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words. For because of these things cometh the anger of God upon the children of unbelief. Be ye not therefore partakers with them. For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light: for the fruit of the light is in all goodness, and justice, and truth.

Explanation.

St. Paul here declares it to be the duty of every Christian, not only to walk in love, but also to abstain from fornication, impurity, and equivocal and immodest talk. No one, therefore, who is addicted to these vices can have any inheritance in the kingdom of Christ.

Aspiration.

O Lord, free my heart from all inordinate desires for temporal goods and sensual pleasures. May a childlike fear of Thee guard my tongue, that I may not speak foolish or sinful words.

GOSPEL. *Luke* xi. 14–28.

At that time Jesus was casting out a devil, and the same was dumb; and when He had cast out the devil, the dumb spoke: and the multitudes were in admiration at it: but some of them said: He casteth out devils, by Beelzebub, the prince of devils. And others tempting, asked of Him a sign from heaven. But He seeing their thoughts said to them: Every kingdom divided against itself shall be brought to desolation, and house upon house shall fall. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court: those

things are in peace which he possesseth. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with Me is against Me: and he that gathereth not with Me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest: and not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becometh worse than the first. And it came to pass: as He spoke these things, a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it.

What are we to understand here by the dumb devil?

The evil spirit, who so controls those of whom he has possession that they are dumb, and through a false shame keep away from confession.

By what power did Christ cast out the devil?

By His divine power, which worked so suddenly and perfectly that the possessed was at once freed and able to speak.

How did Christ show the Jews that He did not cast out devils by Beelzebub?

1. By the parable in which He explains to them that the kingdom of Satan cannot stand if one evil spirit is cast out by another. 2. By pointing to their own children, some of whom were enabled to cast out devils by the power they had received from God (Mark ix. 37, 38). 3. By His whole life, and His works, which were in direct opposition to the devil.

Prayer.

O Jesus, conqueror of the dumb devil, strengthen me, that if I should have the misfortune to sin against Thy holy commandments I may have courage to overcome my false shame, and confess my sins in sincerity and humility. O my Saviour, be Thou my leader in the fight, that I may foil those arms of the devil: my evil inclinations, idleness, bad company, bad books,

and human respect, and grant that I may never relapse into sin, but serve Thee with perseverance. Amen.

Monday in the Third Week of Lent.

Prayer.

POUR forth, in Thy mercy, we beseeech Thee, O Lord, Thy grace into our hearts, that, as we abstain from flesh, we may also restrain our senses from hurtful excesses.

EPISTLE. IV. *Kings* v. 1-15.

In those days: Naaman, general of the army of the king of Syria, was a great man with his master, and honorable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her mistress: I wish my master had been with the prophet, that is in Samaria: he would certainly have healed him of the leprosy which he hath. Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel. And the king of Syria said to him: Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? mark, and see how he seeketh occasions against me. And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel. So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus: and Eliseus sent a messenger to him saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. Naaman was angry and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the

Lord his God, and touched with his hand the place of the leprosy, and healed me. Are not the Abana and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it: how much rather what he now hath said to thee: Wash, and thou shalt be clean? Then he went down, and washed in the Jordan seven times: according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean. And returning to the man of God with all his train, he came, and stood before him, and said: In truth, I know there is no other God in all the earth, but only in Israel.

GOSPEL. *Luke* iv. 23-30.

At that time Jesus said to the Pharisees: Doubtless you will say to Me this similitude: Physician, heal Thyself: as great things as we have heard done in Capharnaum, do also here in Thy own country. And He said: Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet: and none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust Him out of the city: and they brought Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong. But He passing through the midst of them, went His way.

Tuesday in the Third Week of Lent.

Prayer.

GRACIOUSLY hear us, O almighty and merciful God, and favorably grant to us the gifts of wholesome self-denial. Through Christ our Lord, etc.

EPISTLE. IV. *Kings* iv. 1-7.

In those days a certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared the Lord, and behold the creditor is come to take away my two sons to serve him. And Eliseus said to her: What wilt thou have me do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. And he said to her: Go, borrow of all thy neighbors empty vessels not a few. And go in, and shut thy door, when thou art within, with thy sons: and pour out thereof into all those vessels, and when they are full take them away. So the woman went, and shut the door upon her, and upon her sons: they brought her the vessels, and she poured in. And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood. And she came and told the man of God. And he said: Go, sell the oil, and pay thy creditor: and thou and thy sons live of the rest.

GOSPEL. *Matt.* xviii. 15-22.

At that time Jesus said to His disciples: If thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the Church. And if he will not hear the Church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning anything whatsoever they shall ask, it shall be done to them by My Father Who is in heaven. For where there are two or three gathered together in My name, there am I in the midst of them. Then came Peter unto Him and said: Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him: I say not to thee, till seven times; but till seventy times seven times.

Wednesday in the Third Week of Lent.

Prayer.

GRANT us, we beseech Thee, O Lord, that, instructed by wholesome fasting, and abstaining from dangerous vices, we may more easily obtain Thy favor. Through Christ, etc.

EPISTLE. *Exodus* xx. 12–24.

Thus saith the Lord God: Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house: neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his. And all the people saw the voices and the flames, and the sound of the trumpet, and the mount smoking: and being terrified and struck with fear, they stood afar off, saying to Moses: Speak thou to us, and we will hear: let not the Lord speak to us, lest we die. And Moses said to the people: Fear not: for God has come to prove you, and that the dread of Him might be in you, and you should not sin. And the people stood afar off. But Moses went to the dark cloud wherein God was. And the Lord said to Moses: Thus shalt thou say to the children of Israel: You have seen that I have spoken to you from heaven. You shall not make gods of silver, nor shall you make to yourselves gods of gold. You shall make an altar of earth unto Me, and you shall offer upon it your holocausts and peace-offerings, your sheep and oxen, in every place where the memory of My name shall be.

GOSPEL. *Matt.* xv. 1–20.

At that time there came to Jesus from Jerusalem scribes and Pharisees, saying: Why do Thy disciples transgress the traditions of the ancients? For they wash not their hands when they eat bread. But He answering, said to them: Why do you also transgress the commandment of God for your tradition? For God said: Honor thy father and mother; and: He that shall curse father or mother, let him die the death. But you say: Whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee; and he shall not honor his father or his mother: and you have made void the

commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: This people honoreth Me with their lips: but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men. And having called together the multitudes unto Him, He said to them: Hear ye and understand. Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man. Then came His disciples, and said to Him: Dost Thou know that the Pharisees, when they heard this word, were scandalized? But He answering, said: Every plant which My heavenly Father hath not planted shall be rooted up. Let them alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit. And Peter answering, said to Him: Expound to us this parable. But He said: Are you also yet without understanding? Do you not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.

Thursday in the Third Week of Lent.

Prayer.

MAY heavenly propitiation increase Thy people subject to Thee, O Lord, we beseech Thee, and make them ever servants of Thy commandments. Through Christ our Lord, etc.

EPISTLE. *Jer.* vii. 1-7.

In those days the word of the Lord came to me, saying: Stand in the gate of the house of the Lord, and proclaim there this word, and say: Hear ye the word of the Lord, all ye men of Juda, that enter in at these gates, to adore the Lord. Thus saith the Lord of hosts, the God of Israel: Make your ways and your doings good: and I will dwell with you in this place. Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord. For if you will order well your ways, and your doings: if you will execute

judgment between a man and his neighbor, if you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt, I will dwell with you in this place: in the land which I gave to your fathers from the beginning and forever, saith the Lord Almighty.

GOSPEL. *Luke* iv. 38-44.

At that time Jesus, rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases brought them to Him. But He laying His hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him, and came unto Him: and they stayed Him that He should not depart from them. To whom He said: To other cities also I must preach the kingdom of God: for therefor am I sent. And He was preaching in the synagogues of Galilee.

Friday in the Third Week of Lent.

Prayer.

LOOK down on our fasts, we beseech Thee, O Lord, with merciful favor, that, as we abstain from food in body, so we may fast from vice in mind. Through Jesus Christ our Lord, etc.

EPISTLE. *Numbers* xx. 2-13.

In those days, the children of Israel came together against Moses and Aaron: and making a sedition, they said: Would God we had perished among our brethren before the Lord. Why have you brought out the Church of the Lord into the wilderness, that both we and our cattle should die? Why have you made us come up out of Egypt, and have brought us into this wretched place which cannot be sowed, nor bringeth forth

figs, nor vines, nor pomegranates, neither is there any water to drink? And Moses and Aaron leaving the multitude, went into the tabernacle of the covenant, and fell flat upon the ground, and cried to the Lord, and said: O Lord God, hear the cry of this people, and open to them Thy treasure, a fountain of living water, that being satisfied they may cease to murmur. And the glory of the Lord appeared over them. And the Lord spoke to Moses, saying: Take the rod, and assemble the people together,



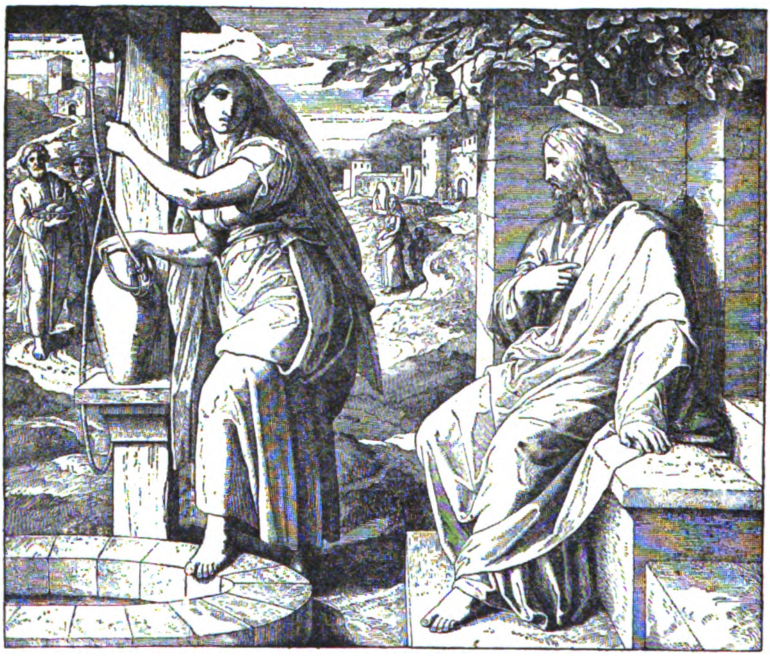
thou and Aaron thy brother, and speak to the rock before them, and it shall yield waters. And when thou hast brought forth water out of the rock, all the multitude and their cattle shall drink. Moses therefore took the rod, which was before the Lord, as He had commanded him. And having gathered together the multitude before the rock, he said to them: Hear, ye rebellious and incredulous: Can we bring you forth water out of this rock? And when Moses had lifted up his hand, and struck the rock twice with the rod, there came forth water in great abundance, so that the people and their cattle drank. And the Lord said to Moses and Aaron: Because you have not be-

lieved Me, to sanctify Me before the children of Israel, you shall not bring these people into the land which I will give them. This is the water of contradiction, where the children of Israel strove with words against the Lord, and He was sanctified in them.

GOSPEL. *John* iv. 5-42.

At that time Jesus came to a city of Samaria which is called Sichar; near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with His journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her: Give Me to drink. For His disciples were gone into the city to buy meats. Then that Samaritan woman saith to Him: How dost Thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans. Jesus answered, and said to her: If thou didst know the gift of God, and Who He is that saith to thee, Give Me to drink; thou perhaps wouldst have asked of Him, and He would have given thee living water. The woman saith to Him: Sir, Thou hast nothing wherein to draw, and the well is deep: from whence then hast Thou living water? Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered, and said to her: Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst forever: but the water that I will give him shall become in him a fountain of water springing up into life everlasting. The woman saith to Him: Sir, give me this water, that I may not thirst, nor come hither to draw. Jesus saith to her: Go, call thy husband, and come hither. The woman answered, and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: for thou hast had five husbands: and he whom thou now hast is not thy husband. This thou hast said truly. The woman saith to him: Sir, I perceive that Thou art a prophet. Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. Jesus saith to her: Woman, believe Me, that the hour cometh when you shall neither on this mountain nor in Jerusalem adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the

hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore Him. God is a spirit, and they that adore Him must adore Him in spirit and in truth. The woman saith to Him: I know that the Messias cometh (Who is called Christ): therefore when He is come, He will tell us all things. Jesus saith to her: I am He Who am speaking with thee. And immediately His disciples came: and they wondered that He talked with the woman. Yet no man said: What seekest Thou, or why talkest



Thou with her? The woman therefore left her water-pot, and went her way into the city, and saith to the men there: Come, and see a man Who has told me all things whatsoever I have done. Is not He the Christ? They went therefore out of the city, and came unto Him. In the mean time the disciples prayed Him, saying: Rabbi, eat. But He said to them: I have meat to eat which you know not. The disciples therefore said one to another: Hath any man brought Him to eat? Jesus saith to them: My meat is to do the will of Him that sent Me, that I may perfect His work. Do not you say, there are yet

four months, and then the harvest cometh? Behold I say to you, lift up your eyes, and see the countries, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth and he that reapeth may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labor: others have labored, and you have entered into their labors. Now of that city many of the Samaritans believed in Him, for the word of the woman giving testimony: He told me all things whatsoever I have done. So when the Samaritans were come to Him, they desired Him that He would tarry there. And He abode there two days. And many more believed in Him because of His own word. And they said to the woman: We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world.

Saturday in the Third Week of Lent.

Prayer.

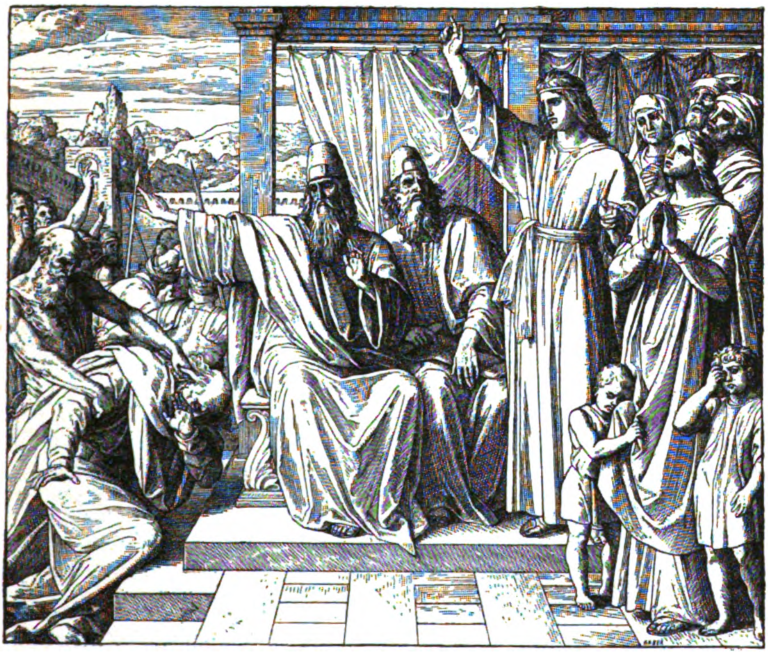
GRANT, we beseech Thee, O Almighty God, that they who, to mortify their flesh, abstain from food, may, following justice, abstain from sin. Through Jesus Christ our Lord, etc.

EPISTLE. *Daniel* xiii. 1–62.

In those days there was a man, that dwelt in Babylon, and his name was Joakim; and he took a wife whose name was Susanna, the daughter of Helcias, a very beautiful woman, and one that feared God. For her parents being just, had instructed their daughter according to the law of Moses. Now Joakim was very rich, and had an orchard near his house: and the Jews resorted to him, because he was the most honorable of them all. And there were two of the ancients of the people appointed judges that year, of whom the Lord said: Iniquity came out from Babylon from the ancient judges, that seemed to govern the people. These men frequented the house of Joakim, and all that had any matters of judgment came to them. And when the people departed away at noon, Susanna went in, and walked in her husband's orchard. And the old men saw her going in every day, and walking: and they were inflamed with lust

towards her: and they perverted their own mind and turned away their eyes that they might not look unto heaven, nor remember just judgments. So they were both wounded with the lovė of her, yet they did not make known their grief one to the other: for they were ashamed to declare to one another their lust, being desirous to have to do with her: and they watched carefully every day to see her: and one said to another: Let us now go home, for it is dinner-time. So going out, they departed one from another. And turning back again, they came both to the same place: and asking one another the cause, they acknowledged their lust: and then they agreed upon a time, when they might find her alone. And it fell out, as they watched a fit day, she went in on a time, as yesterday and the day before, with two maids only, and was desirous to wash herself in the orchard: for it was hot weather. And there was nobody there, but the two old men that had hid themselves and were considering her. So she said to the maids: Bring me oil, and washing-balls, and shut the doors of the orchard, that I may wash me. And they did as she bade them: and they shut the doors of the orchard, and went out by a back door to fetch what she had commanded them, and they knew not that the elders were hid within. Now when the maids were gone forth, the two elders arose, and ran to her, and said: Behold the doors of the orchard are shut, and nobody seeth us, and we are in love with thee: wherefore consent to us, and lie with us. But if thou wilt not, we will bear witness against thee, that a young man was with thee, and therefore thou didst send away thy maids from thee. Susanna sighed and said: I am straitened on every side: for if I do this thing, it is death to me: and if I do it not, I shall not escape your hands. But it is better for me to fall into your hands without doing it, than to sin in the sight of the Lord. With that Susanna cried out with a loud voice: and the elders also cried out against her. And one of them ran to the door of the orchard, and opened it. So when the servants of the house heard the cry in the orchard, they rushed in by the back door to see what was the matter. But after the old men had spoken, the servants were greatly ashamed; for never had there been any such word said of Susanna. And on the next day, when the people were come to Joakim her husband, the two elders also came full of wicked device against

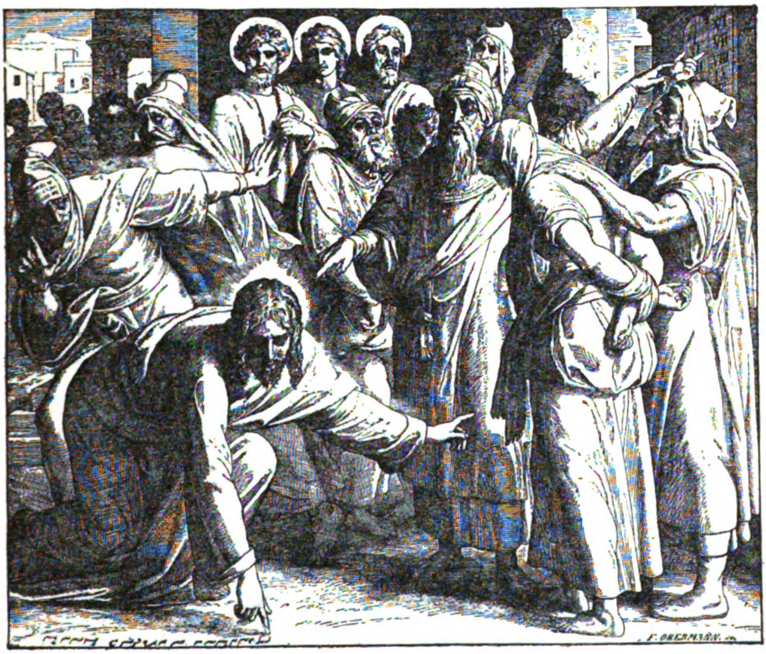
Susanna, to put her to death. And they said before the people: Send to Susanna, daughter of Helcias the wife of Joakim. And presently they sent, and she came with her parents, and children, and all her kindred. Now Susanna was exceeding delicate, and beautiful to behold. But those wicked men commanded that her face should be uncovered (for she was covered) that so at least they might be satisfied with her beauty. Therefore her friends and all her acquaintance wept. But the two



elders rising up in the midst of the people, laid their hands upon her head. And she weeping looked up to heaven, for her heart had confidence in the Lord. And the elders said: As we walked in the orchard alone, this woman came in with two maids, and shut the doors of the orchard, and sent away the maids from her. Then a young man that was there hid came to her, and lay with her. But we that were in a corner of the orchard, seeing this wickedness, ran up to them, and we saw them lie together. And as for him we could not take him because he was stronger than we, and opening the doors he leaped out: but having taken this woman, we asked who the young

man was, but she would not tell us: of this thing we are witnesses. The multitude believed them as being the elders and the judges of the people, and they condemned her to death. Then Susanna cried out with a loud voice, and said: O eternal God, Who knowest hidden things, Who knowest all things before they come to pass, Thou knowest that they have borne false witness against me: and behold I must die, whereas I have done none of these things which these men have maliciously forged against me. And the Lord heard her voice. And when she was led to be put to death, the Lord raised up the holy spirit of a young boy, whose name was Daniel. And he cried out with a loud voice: I am clear from the blood of this woman. Then all the people turning themselves towards him, said: What meaneth this word that thou hast spoken? But he standing in the midst of them, said: Are ye so foolish, ye children of Israel, that without examination or knowledge of the truth, you have condemned a daughter of Israel? Return to judgment, for they have borne false witness against her. So all the people turned again in haste, and the old men said to him: Come, and sit thou down among us, and show it us: seeing God hath given thee the honor of old age. And Daniel said to them: Separate these two far from one another, and I will examine them. So when they were put asunder one from the other, he called one of them and said to him: O thou that are grown old in evil days, now are thy sins come out, which thou hast committed before: in judging unjust judgments, oppressing the innocent, and letting the guilty to go free, whereas the Lord saith: The innocent and the just thou shalt not kill. Now then, if thou sawest her, tell me under what tree thou sawest them conversing together. He said: Under a mastic tree. And Daniel said: Well hast thou lied against thy own head: for behold the angel of God having received the sentence of Him, shall cut thee in two. And having put him aside, he commanded that the other should come, and he said to him: O thou seed of Chanaan, and not of Juda, beauty hath deceived thee, and lust hath perverted thy heart: thus did you do to the daughters of Israel, and they for fear conversed with you: but a daughter of Juda would not abide your wickedness. Now therefore tell me, under what tree didst thou take them conversing together. And he answered: Under a holm tree. And Daniel said to him:

Well hast thou also lied against thy own head: for the angel of the Lord waiteth with a sword to cut thee in two, and to destroy you. With that all the assembly cried out with a loud voice, and they blessed God, Who saveth them that trust in Him. And they rose up against the two elders (for Daniel had convicted them of false witness by their own mouth) and they did to them as they had maliciously dealt against their neighbor, to fulfil



the law of Moses: and they put them to death, and innocent blood was saved in that day.

GOSPEL. *John* viii. 1–11.

At that time: Jesus went unto Mount Olivet. And early in the morning He came again into the temple, and all the people came to Him, and sitting down He taught them. And the scribes and Pharisees bring unto Him a woman taken in adultery; and they set her in the midst. And said to Him: Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one. But what sayest Thou? And this they said tempting Him that they might

accuse Him. But Jesus bowing Himself down, wrote with His finger on the ground: when therefore they continued asking Him, He lifted up Himself, and said to them: He that is without sin among you, let him first cast a stone at her. And again stooping down, He wrote on the ground. But they hearing this went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up Himself, said to her: Woman, where are they that accused thee? Hath no man condemned thee? Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more.

Fourth Sunday of Lent, Called "Lætare."

By the Introit of the Mass the Church reminds us of the joys of heaven, to encourage us to persevering zeal in penance and fasting, and to patience under persecution, crosses, and sorrows.

The Introit of the Mass begins with the word *lætare* (rejoice), from which the Sunday derives its name: "Rejoice, O Jerusalem, and come together, all you that love her. Rejoice with joy, you that have been in sorrow, that you may exult and be filled from the breasts of your consolation. I was glad at the things that were said unto me: we shall go into the house of the Lord." Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, O Almighty God, that we, who are afflicted for our deeds as we deserve, may be relieved by the comfort of Thy grace. Through Jesus Christ our Lord, etc.

EPISTLE. *Gal.* iv. 22–31.

Brethren: It is written that Abraham had two sons: the one by a bond-woman, and the other by a free-woman: but he who was of the bond-woman was born according to the flesh: but he of the free-woman was by promise: which things are said by an allegory: for these are the two testaments. The one from Mount Sina engendering unto bondage: which is Agar: for Sina is a mountain in Arabia, which hath affinity to that Jerusalem which now is, and is in bondage with her children.

But that Jerusalem which is above is free, which is our mother. For it is written: Rejoice thou barren, that bearest not: break forth and cry, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband. Now, we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him that was after the spirit: so also it is now. But what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren, we are not the children of the bond-woman, but of the free: by the freedom wherewith Christ hath made us free.

Explanation.

The Jews, typified by Agar, served God like servants, from fear of punishment and in the hope of rewards. Christians, typified by Sara, lift up their hands to Him as their Father, and if they fulfil His will faithfully will become partakers of His glory in heaven.

Prayer.

O Jesus, grant that by fasting, prayer, and patience under persecution I may partake in Thy sufferings, and be found worthy of Thy divine promises and Thy eternal consolations in the heavenly Jerusalem. Amen.

GOSPEL. *John* vi. 1-15.

At that time: Jesus went over the sea of Galilee, which is that of Tiberias: and a great multitude followed Him, because they saw the miracles which He did on them that were diseased. Jesus therefore went up into a mountain: and there He sat with His disciples. Now the Pasch, the festival-day of the Jews, was near at hand. When Jesus therefore had lifted up His eyes, and seen that a very great multitude cometh to Him, He said to Philip: Whence shall we buy bread, that these may eat? And this He said to try him, for He Himself knew what He would do. Philip answered Him: Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of His disciples, Andrew, the brother of Simon Peter, saith to Him: There is a boy here that hath five barley loaves, and two fishes: but what are these among so many? Then Jesus said:

Make the men sit down. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to them that were sat down: in like manner also of the fishes as much as they would. And when they were filled, He said to His disciples: Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus therefore, when He knew that they would come to take Him by force and make Him king, fled again into the mountain Himself alone.

Why did Christ thus try St. Philip?

1. To try his faith and confidence. 2. To teach us to make use of natural and ordinary means before we have recourse to the supernatural. 3. So that the miracle would be the more striking to the people, when they were satisfied that the provisions they had were quite small and insufficient. 4. That we might have confidence in God, Who is a helper in time of tribulation (Ps. ix. 10).

What ceremonies did Our Saviour use at this miracle, and why?

He first looked up to heaven, to remind us that every good gift comes from above, and that it is God only Who opens His hand, and fills all with benediction. 2. He thanked His heavenly Father, to show us that we also should be careful to thank God for all His benefits. The table, says St. Chrysostom, which begins and ends with prayer shall never know want. 3. He blessed the bread that we might learn that it is the blessing of God which gives success.

Why did Jesus flee after this miracle?

1. To teach us to seek not the admiration and applause of men, but only the glory of God and the good of our neighbor. 2. To love solitude; that, far from the noise of the world, we may with more freedom converse with God.

Consolation in Poverty.

To those poor who follow Christ this gospel is full of consolation, as it shows that from the very beginning of the world God has cared for His children. For the comfort and preservation of His chosen people He sent Joseph before them into Egypt (Gen. xlv. 5; Ps. civ. 4). He sustained the children of Israel during forty years in the wilderness with bread from heaven (Deut. viii.). He fed the prophet Elias, sending him



bread and flesh by a raven (III. Kings xvii. 6). He remembered Daniel lying in the lions' den (Dan. xiv. 37). In the New Testament also God has shown His care for His own by nourishing and feeding them in their greatest need, at times through the instrumentality of animals, at other times by that of angels and of men, as we read in the lives of the saints.

Aspiration.

In Thy power and goodness, O my God, I put my trust. I firmly believe if I fear Thee, and do what is right, I shall, though poor here, after this life have abundance of good things from Thee.

Monday in the Fourth Week of Lent.

Prayer.

GRANT, we beseech Thee, Almighty God, that, keeping with yearly devotion these sacred observances, we may please Thee both in body and mind. Through Christ, etc.

EPISTLE. III. *Kings* iii. 16-28.

In those days: There came two women that were harlots to King Solomon, and stood before him: and one of them said:



I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. And the third day after that I was delivered she also was delivered, and we were together, and no other person with us in the house, only we two. And this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom: and laid her dead child in my bosom. And when I rose in the morning to give

my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it was not mine which I bore. And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary, she said: Thou liest: for my child liveth, and thy child is dead. And in this manner they strove before the king. Then said the king: This one saith: My child is alive, and thy child is dead. And the other answereth: Nay, but thy child is dead, and mine liveth. The king therefore said: Bring me a sword. And when they had brought a sword before the king, divide, said he, the living child in two, and give half to the one, and half to the other. But the woman whose child was alive, said to the king (for her bowels were moved upon her child): I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine, but divide it. The king answered, and said: Give the living child to this woman, and let it not be killed, for she is the mother thereof. And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to judgment.

GOSPEL. *John* ii. 13-25.

At that time: the Pasch of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple them that sold oxen and sheep, and doves, and the changers of money sitting. And when He had made, as it were, a scourge of little cords, He drove them all out of the temple, the sheep also and the oxen, and the money of the changers He poured out, and the tables He overthrew. And to them that sold doves He said: Take these things hence, and make not the house of My Father a house of traffic. And His disciples remembered that it was written: The zeal of thy house hath eaten me up. The Jews therefore answered, and said to Him: What sign dost Thou show unto us, seeing Thou dost these things? Jesus answered, and said to them: Destroy this temple, and in three days I will raise it up. The Jews then said: Six and forty years was this temple in building, and wilt Thou raise it up in three days? But He spoke of the temple of His body. When therefore He was risen again from the dead, His disciples remembered that He had said this, and they believed the Scripture, and the word that

Jesus had said. Now when He was at Jerusalem at the Pasch, upon the festival-day, many believed in His name, seeing His signs which He did. But Jesus did not trust Himself unto them, for that He knew all men, and because He needed not that any should give testimony of man: for He knew what was in man.

Tuesday in the Fourth Week of Lent.

Prayer.

We beseech Thee, O Lord, that the fasts of this holy observance may procure us an increase of piety in our lives, and the continual help of Thy mercy. Through Jesus Christ our Lord, etc.

EPISTLE. *Exodus* xxxii. 7–14.

In those days the Lord spoke to Moses, saying: Go, get thee down: thy people, which thou hast brought out of the land of Egypt, hath sinned. They have quickly strayed from the way which thou didst show them: and they have made to themselves a molten calf, and have adored it, and sacrificing victims to it, have said: These are thy gods, O Israel, that have brought thee out of the land of Egypt. And again the Lord said to Moses: I see that this people is stiff-necked: let Me alone, that My wrath may be kindled against them, and that I may destroy them, and I will make of thee a great nation. But Moses besought the Lord his God, saying: Why, O Lord, is Thy indignation enkindled against Thy people, whom Thou hast brought out of the land of Egypt, with great power, and with a mighty hand? Let not the Egyptians say, I beseech Thee: He craftily brought them out, that He might kill them in the mountains, and destroy them from the earth: let Thy anger cease, and be appeased upon the wickedness of Thy people. Remember Abraham, Isaac, and Israel, Thy servants, to whom Thou sworest by Thy own self, saying: I will multiply your seed as the stars of heaven: and this whole land that I have spoken of, I will give to your seed, and you shall possess it forever. And the Lord was appeased from doing the evil which He had spoken against His people.

GOSPEL. *John* vii. 14–31.

At that time: About the midst of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying:

How doth this man know letters, having never learned? Jesus answered them and said: My doctrine is not Mine, but His that sent Me. If any man will do the will of Him: he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill



Me? The multitude answered, and said: Thou hast a devil; who seeketh to kill Thee? Jesus answered and said to them: One work I have done; and you all wonder: therefore Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath-day you circumcise a man. If a man receive circumcision on the Sabbath-day, that the law of Moses may not be broken; are you angry at Me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment. Some therefore of Jerusalem said: Is not this He Whom they seek to kill? And behold He speaketh openly, and they say nothing to Him.

Have the rulers known for a truth that this is the Christ? But we know this man whence He is: but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried out in the temple, teaching and saying: You both know Me, and you know whence I am: and I am not come of Myself; but He that sent Me is true, Whom you know not. I know Him, because I am from Him, and He hath sent Me. They sought therefore to apprehend Him: and no man laid hands on Him, because His hour was not yet come. But of the people many believed in Him.

Wednesday in the Fourth Week of Lent.

Prayer.

O God, Who grantest to the just the reward of their merits, and to sinners pardon, by means of fasting, have mercy on Thy supplicants, that the confession of our guilt may enable us to receive the forgiveness of our sins. Through Jesus Christ our Lord, etc.

EPISTLE. *Isaias* i. 16–19.

Thus saith the Lord God: Wash yourselves, be clean, take away the evil of your devices from My eyes: cease to do perversely, learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse Me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool. If you be willing, and will hearken to Me, you shall eat the good things of the land, saith the Lord Almighty.

GOSPEL. *John* ix. 1–38.

At that time: Jesus passing by, saw a man who was blind from his birth: and His disciples asked Him: Rabbi, who hath sinned, this man or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, whilst it is day: the night cometh when no man can work. As long as I am in the world, I am the light of the world. When He had said these things, He spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the

pool of Siloe, which is interpreted, Sent. He went therefore, and washed, and he came seeing. The neighbors therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat, and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he. They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus, made clay, and anointed my eyes, and said to me: Go to the pool of Siloe, and



wash. And I went, I washed, and I see. And they said to him: Where is He? He saith, I know not. They bring him that had been blind to the Pharisees. Now it was the Sabbath when Jesus made the clay and opened his eyes. Again therefore the Pharisees asked him how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some therefore of the Pharisees said: This man is not of God, Who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them. They say therefore to the blind man again: What sayest thou of Him that hath opened thy eyes? And he said: He is a prophet. The Jews then did not believe concerning him, that he had been blind and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: Is this your son, who you

say was born blind? How then doth he now see? His parents answered them, and said: We know that this is our son, and that he was born blind; but how he now seeth, we know not: or who hath opened his eyes, we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess Him to be Christ he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him. They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If He be a sinner, I know not: one thing I know, that whereas I was blind, now I see. They said then to him: What did He to thee? How did He open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? will you also become His disciples? They reviled him therefore, and said: Be thou His disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence He is. The man answered, and said to them: Why, herein is a wonderful thing that you know not from whence He is, and He hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth His will, him He heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God He could not do anything. They answered and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out: and when He had found him, He said to him: Dost thou believe in the Son of God? He answered, and said: Who is He, Lord, that I may believe in Him? And Jesus said to him: Thou hast both seen Him, and it is He that talketh with thee. And he said: I believe, Lord. And falling down he adored Him.

Thursday in the Fourth Week of Lent.

Prayer.

GRANT, we beseech Thee, Almighty God, that we, who are chastised by the fasts we have undertaken, may rejoice

with holy devotion; that, our affections being weakened, we may more easily apprehend heavenly things. Through Jesus Christ our Lord, etc.

EPISTLE. IV. *Kings* iv. 25-38.

In those days a Sunamite woman came to the man of God to Mount Carmel: and when the man of God saw her coming towards, he said to Giezi his servant: Behold that Sunamitess. Go therefore to meet her, and say to her: Is all well with thee,



and with thy husband, and with thy son? And she answered: Well. And when she came to the man of God to the mount, she caught hold on his feet: and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me. And she said to him: Did I ask a son of my lord? did I not say to thee: Do not deceive me? Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not: and if any man salute thee, answer him not: and lay my staff upon the face of the child. But the mother of the child said: As the Lord liveth, and as

thy soul liveth, I will not leave thee. He arose, therefore, and followed her. But Giezi was gone before them, and laid the staff upon the face of the child, and there was no voice nor sense: and he returned to meet him, and told him, saying: The child is not risen. Eliseus therefore went into the house, and behold the child lay dead on his bed; and going in he shut the door upon him, and upon the child, and prayed to the Lord. And he went up, and lay upon the child: and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he bowed himself upon him, and the child's flesh grew warm. Then he returned and walked in the house, once to and fro: and he went up, and lay upon him: and the child gaped seven times, and opened his eyes. And he called Giezi, and said to him: Call this Sunamitess. And she being called went in to him: and he said: Take up thy son. She came and fell at his feet, and worshipped upon the ground: and took up her son, and went out. And Eliseus returned to Galgal.

GOSPEL. *Luke* vii. 11-16.

At that time Jesus went into a city that is called Naim; and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near, and touched the bier. And they that carried it, stood still. And He said: Young man, I say to thee, arise. And he that was dead, sat up, and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying, A great prophet is risen up among us: and, God hath visited His people.

Friday in the Fourth Week of Lent.

Prayer.

O God, Who renewest the world by unspeakable mysteries, grant, we beseech Thee, that Thy Church may profit by Thy eternal institutions, and not be deprived of Thy temporal assistance. Through Jesus Christ our Lord, etc.

EPISTLE. III. *Kings* xvii. 17–24.

In those days the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber



where he abode, and laid him upon his own bed. And he cried to the Lord, and said: O Lord my God, hast Thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech Thee, return into his body. And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. And the woman said to Elias: Now, by

this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

GOSPEL. *John* xi. 1–45.

At that time: There was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped His feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to Him, saying: Lord, behold, he whom Thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When He had heard therefore that he was sick, He still remained in the same place two days: then after that He said to His disciples: Let us go into Judea again. The disciples say to Him: Rabbi, the Jews but now sought to stone Thee: and goest Thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: but if he walk in the night, he stumbleth, because the light is not in him. These things He said; and after that He said to them: Lazarus our friend sleepeth: but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that He spoke of the repose of sleep. Then therefore Jesus said to them plainly: Lazarus is dead; and I am glad for your sakes, that I was not there, that you may believe: but let us go to him. Thomas therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with Him. Jesus therefore came and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet Him; but Mary sat at home. Martha therefore said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus

said to her: I am the resurrection and the life: he that believeth in Me although he be dead, shall live: and every one that liveth and believeth in Me, shall not die forever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world. And when she had said these things, she went, and called her sister Mary secretly, saying: The Master is come and calleth for thee. She, as soon as she heard this, riseth quickly and cometh



to Him. For Jesus was not yet come into the town: but He was still in that place where Martha had met Him. The Jews therefore, who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave, to weep there. When Mary therefore was come where Jesus was, seeing Him, she fell down at His feet, and saith to Him: Lord, if Thou hadst been here, my brother had not died. Jesus therefore, when He saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled Himself, and said: Where have you laid him? They said to Him: Lord, come

and see. And Jesus wept. The Jews therefore said: Behold how He loved him. But some of them said: Could not He that opened the eyes of the man born blind, have caused that this man should not die? Jesus therefore again groaning in Himself cometh to the sepulchre: now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to Him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took therefore the stone away. And Jesus lifting up His eyes said: Father, I give Thee thanks that Thou hast heard Me. And I knew that Thou hearest Me always, but because of the people who stand about have I said it: that they may believe that Thou hast sent Me. When He had said these things, He cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him and let him go. Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in Him.

Saturday in the Fourth Week of Lent.

Prayer.

MAY our devotion be made fruitful by Thy grace, we beseech Thee, O Lord, for the fasts we have undertaken will become profitable to us only if they are pleasing to Thy mercy. Through Jesus Christ our Lord, etc.

EPISTLE. *Isaias* xlix. 8–15.

Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed: that thou mightest say to them that are bound: Come forth: and to them that are in darkness: Show yourselves. They shall feed in the ways, and their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them; for He that is

merciful to them, shall be their shepherd, and at the fountains of waters He shall give them drink. And I will make all My mountains a way, and My paths shall be exalted. Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country. Give praise, O ye heavens, and rejoice, O earth; ye mountains, give praise with jubilation: because the Lord hath comforted His people, and will have mercy on His poor ones. And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee, saith the Lord Almighty.

GOSPEL. *John* viii. 12-20.

At that time: Jesus spoke to the multitudes of the Jews, saying: I am the light of the world: he that followeth Me, walketh not in darkness, but shall have the light of life. The Pharisees therefore said to Him: Thou givest testimony of Thyself: Thy testimony is not true. Jesus answered, and said to them: Although I give testimony of Myself, My testimony is true: for I know whence I came, and whither I go: but you know not whence I come, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, My judgment is true; because I am not alone, but I and the Father that sent Me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of Myself: and the Father that sent Me, giveth testimony of Me. They said therefore to Him: Where is Thy Father? Jesus answered: Neither Me do you know, nor My Father: if you did know Me, perhaps you would know My Father also. These words Jesus spoke in the treasury, teaching in the temple: and no man laid hands on Him, because His hour was not yet come.

Passion Sunday.

FROM this day, called Passion Sunday, until Easter the Church gives herself up entirely to meditation on the passion of Jesus. To-day the crucifixes are covered, in remembrance that from this time until His entrance into Jerusalem Jesus walked no more openly among the Jews. From to-day the *Glory be to*

the Father is omitted in the Mass, because in the person of Jesus Christ the Most Holy Trinity was dishonored. As on this day the high priests held council about Our Lord, the Church says, at the Introit of the Mass, in the name of the suffering Jesus, the words of the psalmist: "Judge me, O God, and distinguish my cause from the nation that is not holy; deliver me from the unjust and deceitful man, for Thou art God, my strength. Send forth Thy light and Thy truth, they have conducted me and brought me unto Thy holy hill, and into Thy tabernacles" (Ps. xlii. 1–3).

Prayer.

We beseech Thee, Almighty God, mercifully look upon Thy family, that by Thy bounty it may be governed in body, and by Thy preservation be kept in mind. Through Jesus Christ our Lord, etc.

EPISTLE. *Heb.* ix. 11–15.

Brethren: Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation: neither by the blood of goats, nor of calves, but by His own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: how much more shall the blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord.

Explanation.

St. Paul here teaches that Jesus Christ has given full satisfaction for the sins of men, and opened to all the entrance into the sanctuary. The Church proposes this epistle to us in order that we may thank God for the great mercy of the redemption, love and praise Him, and be encouraged to share in His sufferings by fasting, prayer, and penitential works.

Aspiration.

Give us Thy grace, O meekest Jesus, that by true sorrow for our sins, and by the practice of good works, we may become partakers of Thy bitter sufferings, and obtain the promised inheritance of eternal life. Amen.

GOSPEL. *John* viii. 46-59.

At that time Jesus said to the multitudes of the Jews: Which of you shall convince Me of sin? If I say the truth to you, why do you not believe Me? He that is of God heareth the words of God. Therefore you hear them not because you are not of God. The Jews therefore answered, and said to Him: Do not we say well that Thou art a Samaritan, and hast a devil? Jesus answered: I have not a devil: but I honor My Father, and you have dishonored Me. But I seek not My own glory: there is One that seeketh and judgeth. Amen, amen, I say to you: if any man keep My word, he shall not see death forever. The Jews therefore said: Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest: If any man keep My word, he shall not taste death forever. Art Thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost Thou make Thyself? Jesus answered: If I glorify Myself, My glory is nothing. It is My Father that glorifieth Me, of Whom you say that He is your God. And you have not known Him, but I know Him. And if I shall say that I know Him not, I shall be like to you, a liar. But I do know Him, and do keep His word. Abraham your father rejoiced that he might see My day. He saw it, and was glad. The Jews therefore said to Him: Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen, I say to you, before Abraham was made, I am. They took up stones therefore to cast at Him. But Jesus hid Himself, and went out of the temple.

Explanation.

When Our Saviour said: "He that is of God heareth God's words," He meant to point out to the Jews the cause of their stubborn unbelief. He that is of God hears and loves that which is Godlike. When, therefore, we gladly hear the word of God and strive to do what we have heard, we testify that we

are the children of God. Instead of reflecting on Our Saviour's words the Jews poured out their offended pride and abuse, and called Him a Samaritan, and one having a devil. The same thing happens to-day. Instead of listening to the truth the proud man answers with calumny and contempt. Our Saviour hid Himself from the Jews to teach us to forgive and avoid our enemies rather than to oppose them and take revenge on them.

Consolation under Insults.

O friend, what insult can be given to you which your Saviour has not suffered? He was called a glutton and a drunkard, a heretic and a rebel, a friend and associate of sinners, and one who had a devil; He was even told that he cast out devils by the prince of devils (Matt. ix. 34). He, therefore, comforts His disciples with the words, "If they have called the goodman of the house Beelzebub, how much more them of his household?" (Matt. x. 25.) There is no sorrow so bitter that He has not borne it, for what was more painful and grievous than the death of the cross? Christians, "think diligently upon Him that endured such opposition from sinners against Himself, that you be not wearied, fainting in your minds, at contempt and insult" (Heb. xii. 3).

Monday in Passion Week.

Prayer.

SANCTIFY our fasts, we beseech Thee, O Lord, and mercifully grant us the pardon of all our faults. Through Jesus Christ our Lord, etc.

EPISTLE. *Jonas* iii. 1-10.

In those days: The word of the Lord came to Jonas the prophet the second time, saying: Arise, and go to Ninive the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive, according to the word of the Lord: now Ninive was a great city of three days' journey. And Jonas began to enter into the city one day's journey: and he cried, and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sack-cloth from the greatest to the least. And the word came to the king of Ninive: and he rose

up out of his throne, and cast away his robe from him, and was clothed in sack-cloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed, nor drink water. And let men and beasts be covered with sack-cloth, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God will turn, and forgive: and will turn away from His fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and our Lord God had mercy on His people.

GOSPEL. *John* vii. 32–39.

At that time: The rulers and Pharisees sent ministers to apprehend Jesus. Jesus therefore said to them: Yet a little while I am with you: and then I go to Him that sent Me. You shall seek Me, and shall not find Me: and where I am, thither you cannot come. The Jews therefore said among themselves: Whither will He go, that we shall not find Him? will He go unto the dispersed among the gentiles, and teach the gentiles? What is this saying that He hath said: You shall seek Me, and shall not find Me: and where I am, you cannot come? And on the last and great day of the festivity, Jesus stood and cried, saying: If any man thirst, let him come to Me, and drink. He that believeth in Me, as the Scripture saith, out of his belly shall flow rivers of living water. Now this He said of the Spirit which they should receive who believed in Him.

Tuesday in Passion Week.

Prayer.

MAY our fasts be acceptable to Thee, O Lord, and, by expiating our sins, may they make us worthy of Thy grace, and conduct us to eternal salvation. Through Jesus Christ our Lord, etc.

EPISTLE. *Daniel* xiv. 28–42.

In those days the Babylonians came to the king, and said: Deliver us Daniel, or else we will destroy thee and thy house. And the king saw that they pressed upon him violently: and

being constrained by necessity he delivered Daniel to them. And they cast him into the den of lions, and he was there six days. And in the den there were seven lions, and they had given to them two carcasses every day, and two sheep: but then they were not given unto them to the intent that they might devour Daniel. Now there was in Judea a prophet called Habacuc, and he had boiled pottage, and had broken bread in a bowl: and was going into the field, to carry it to the reapers.



And the angel of the Lord said to Habacuc: Carry the dinner which thou hast into Babylon to Daniel, who is in the lions' den. And Habacuc said: Lord, I never saw Babylon, nor do I know the den. And the angel of the Lord took him by the top of his head, and carried him by the hair of his head, and set him in Babylon over the den in the force of his spirit. And Habacuc cried, saying: O Daniel, thou servant of God, take the dinner that God hath sent thee. And Daniel said: Thou hast remembered me, O God, and Thou hast not forsaken them that love Thee. And Daniel arose and ate. And the angel of the Lord presently set Habacuc again in his own place. And

upon the seventh day the king came to bewail Daniel: and he came to the den, and looked in, and behold Daniel was sitting in the midst of the lions. And the king cried out with a loud voice, saying: Great art Thou, O Lord the God of Daniel. And he drew him out of the lions' den. But those that had been the cause of his destruction, he cast into the den, and they were devoured in a moment before him. Then the king said: Let all the inhabitants of the whole earth fear the God of Daniel: for He is the Saviour, working signs, and wonders in the earth: Who hath delivered Daniel out of the lions' den.

GOSPEL. *John* vii. 1–13.

At that time: Jesus walked in Galilee; for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand. And His brethren said to Him: Pass from hence, and go into Judea: that Thy disciples also may see Thy works which Thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If Thou do these things, manifest Thyself to the world. For neither did His brethren believe in Him. Then Jesus said to them: My time is not yet come: but your time is always ready. The world cannot hate you; but Me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival-day, but I go not up to this festival-day: because My time is not accomplished. When He had said these things, He Himself stayed in Galilee. But after His brethren were gone up, then He also went up to the feast, not openly, but as it were in secret. The Jews therefore sought Him on the festival-day, and said: Where is He? And there was much murmuring among the multitude concerning Him. For some said: He is a good man. And others said: No, but He seduceth the people. Yet no man spoke openly of Him, for fear of the Jews.

Wednesday in Passion Week.

Prayer.

SANCTIFY this fast, O God, and mercifully enlighten the hearts of Thy faithful; and to those whom Thou grantest the grace of devotion mercifully grant, when they pray to Thee, a favorable hearing. Through Jesus Christ our Lord, etc.

EPISTLE. *Leviticus* xix. 1, 2, 11-19.

In those days: The Lord spoke to Moses, saying: Speak to all the congregation of the children of Israel, and thou shalt say to them: I am the Lord your God. You shall not steal. You shall not lie, neither shall any man deceive his neighbor. Thou shalt not swear falsely by My name, nor profane the name of thy God. I am the Lord. Thou shalt not calumniate thy neighbor, nor oppress him by violence. The wages of him that has been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling-block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor, nor honor the countenance of the mighty. But judge thy neighbor according to justice. Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbor. I am the Lord. Thou shalt not hate thy brother in thy heart, but reprove him openly, lest thou incur sin through him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. Keep ye My laws, for I am the Lord your God.

GOSPEL. *John* x. 22-38.

At that time: It was the feast of the Dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about Him, and said to Him: How long dost Thou hold our souls in suspense? if Thou be the Christ, tell us plainly. Jesus answered them: I speak to you, and you believe not: the works that I do in the name of My Father, they give testimony of Me. But you do not believe: because you are not of My sheep. My sheep hear My voice: and I know them, and they follow Me. And I give them life everlasting, and they shall not perish forever, and no man shall pluck them out of My hand. That which My Father hath given Me, is greater than all: and no man can snatch them out of the hand of My Father. I and the Father are one. The Jews then took up stones to stone Him. Jesus answered them: Many good works I have showed you from My Father; for which of those works do you stone Me? The Jews

answered Him: For a good work we stone Thee not, but for blasphemy; and because that Thou being a man, makest Thyself God. Jesus answered them: Is it not written in your law: I said, you are gods? If He called them gods, to whom the word of God was spoken, and the Scripture cannot be broken: do you say of Him, Whom the Father hath sanctified and sent into the world: Thou blasphemest, because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do, though you will not believe Me, believe the works: that you may know and believe that the Father is in Me, and I in the Father.

Thursday in Passion Week.

Prayer.

GRANT, we beseech Thee, Almighty God, that the dignity of human nature, wounded by intemperance, may be reformed by healthful abstinence. Through Jesus Christ our Lord, etc.

EPISTLE. *Daniel* iii. 34–45.

In those days Azarias prayed to the Lord, saying: O Lord our God, deliver us not up forever, we beseech Thee, for Thy name's sake, and abolish not Thy covenant. And take not away Thy mercy from us for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one: to whom Thou hast spoken promising that Thou wouldst multiply their seed as the stars of heaven, and as the sand that is on the seashore. For we, O Lord, are diminished more than any nation, and are brought low in all the earth this day for our sins. Neither is there at this time prince, or leader, or prophet, or holocaust, or sacrifice, or oblation, or incense, or place of first-fruits before Thee, that we may find Thy mercy: nevertheless in a contrite heart and humble spirit let us be accepted. As in holocausts of rams, and bullocks, and as in thousands of fat lambs: so let our sacrifice be made in Thy sight this day, that it may please Thee: for there is no confusion to them that trust in Thee. And now we follow Thee with all our heart, and we fear Thee, and seek Thy face. Put us not to confusion, but deal with us according to Thy meekness, and according to the multitude of Thy mercy. And deliver us according to Thy wonderful works, and give

glory to Thy name, O Lord: and let all them be confounded that show evils to Thy servants, let them be confounded in all Thy might, and let their strength be broken. And let them know that Thou art the Lord, the only God, and glorious over all the world, O Lord our God.

GOSPEL. *Luke* vii. 36–50.

At that time one of the Pharisees desired Him to eat with him. And He went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment: and standing behind at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had invited Him, seeing it, spoke within himself, saying: This man if He were a prophet, would know surely who and what manner of woman this is that toucheth Him: that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors: the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet: but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss: but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe: go in peace.

Friday in Passion Week.

Prayer.

MERCIFULLY infuse Thy grace into our hearts, we beseech Thee, O Lord, that, by doing voluntary penance for our sins, we may be punished here, rather than be condemned to punishment for eternity. Through Jesus Christ our Lord, etc.

EPISTLE. *Jerem.* xvii. 13-18.

In those days Jeremias said: O Lord, the hope of Israel: all that forsake Thee shall be confounded: they that depart from Thee, shall be written in the earth: because they have forsaken the Lord the vein of living waters: heal me, O Lord, and I shall be healed: save me, and I shall be saved: for Thou art my praise. Behold they say to me: Where is the word of the Lord? let it come. And I am not troubled, following Thee for my pastor: and I have not desired the day of man, Thou knowest it. That which went out of my lips, hath been right in Thy sight. Be not Thou a terror unto me, Thou art my hope in the day of affliction. Let them be confounded that persecute me, and let not me be confounded: let them be afraid, and let not me be afraid: bring upon them the day of affliction, and with a double destruction, destroy them, O Lord our God.

GOSPEL. *John* xi. 47-54.

At that time: The chief priests and the Pharisees gathered a council, and said: What do we, for this man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come, and take away our place and nation. But one of them named Caiphas, being the high priest that year, said to them: You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not. And this he spoke not of himself: but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day, therefore, they devised to put Him to death. Wherefore Jesus walked no more openly among the Jews, but He went into a country near the desert, unto a city that is called Ephrem, and there He abode with His disciples.

Saturday in Passion Week.

Prayer.

MAY Thy right hand defend Thy suppliant people, we beseech Thee, O Lord, and worthily instruct them, being purified in Thy sight, that by present consolation it may profit for future good things. Through Jesus Christ our Lord, etc.

EPISTLE. *Jer.* xviii. 18–23.

In those days the impious Jews said: Come, and let us invent devices against Jeremias: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us strike him with the tongue, and let us give no heed to all his words. Give heed to me, O Lord, and hear the voice of my adversaries. Shall evil be rendered for good, because they have digged a pit for my soul? Remember that I have stood in Thy sight, to speak good for them, and to turn away Thy indignation from them. Therefore deliver up their children to famine, and bring them into the hands of the sword: let their wives be bereaved of children, and widows: and let the husbands be slain by death: let their young men be stabbed with the sword in battle. Let a cry be heard out of their houses: for Thou shalt bring the robber upon them suddenly: because they have digged a pit to take me, and have hid snares for my feet. But Thou, O Lord, knowest all their counsel against me unto death: forgive not their iniquity, and let not their sin be blotted out from Thy sight: let them be overthrown before Thy eyes; in the time of Thy wrath do Thou destroy them, O Lord our God.

GOSPEL. *John* xii. 10–36.

At that time a great multitude, that was come to the festival-day, when they had heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet Him, and cried: Hosanna, blessed is He that cometh in the name of the Lord, the King of Israel. And Jesus found a young ass, and sat upon it, as it is written; Fear not, daughter of Sion: behold thy King cometh sitting on an ass's colt. These things His disciples did not know at the first: but when

Jesus was glorified, then they remembered that these things were written of Him, and that they had done these things to Him. The multitude therefore gave testimony, which was with Him when He called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet Him: because they heard that He had done this miracle. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after Him. Now there were certain gentiles among them who came up to adore on the festival-day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: Sir, we would see Jesus. Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them, saying: The hour is come, that the Son of man should be glorified. Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to Me, let him follow Me: and where I am, there also shall My minister be. If any man minister to Me, him will My Father honor. Now is My soul troubled. And what shall I say? Father, save Me from this hour. But for this cause I came unto this hour. Father, glorify Thy name. A voice therefore came from heaven: I have both glorified it and will glorify it again. The multitude therefore that stood and heard said that it thundered. Others said, An angel spoke to Him. Jesus answered, and said: This voice came not because of Me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the law, that Christ abideth forever: and how sayest Thou: The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light. These things Jesus spoke, and He went away, and hid Himself from them.

Palm Sunday.

WHY is this day called Palm Sunday?

1. In memory of the triumphant entry of Jesus into Jerusalem, when He was received by the devout people with palms. 2. Because the Church to-day blesses palms, with which a solemn procession is held.

Why are the palms blessed?

1. To protect in body and soul those who carry them with devotion. 2. To bless the dwellings into which the palms are brought. 3. To bring before us how God, by the entrance into Jerusalem with palms, has represented the victory of Jesus over the prince of darkness.

In the Introit of to-day's Mass the Church reminds us of the sufferings of Our Saviour, and says: "O Lord, remove not Thy help to a distance from me, look towards my defence, save me from the lion's mouth, and my lowness from the horn of the unicorn. O God, my God, look upon me; why hast Thou forsaken me? far from my salvation are the words of my sin." (Ps. xxi.)

Prayer.

O almighty and eternal God, Who wouldst have Our Saviour take flesh and undergo the cross, for man to imitate the example of His humility, grant, we beseech Thee, that we may both deserve the instruction of His patience and the fellowship of His resurrection. Through the same Jesus Christ, etc.

EPISTLE. *Phil.* ii. 5-11.

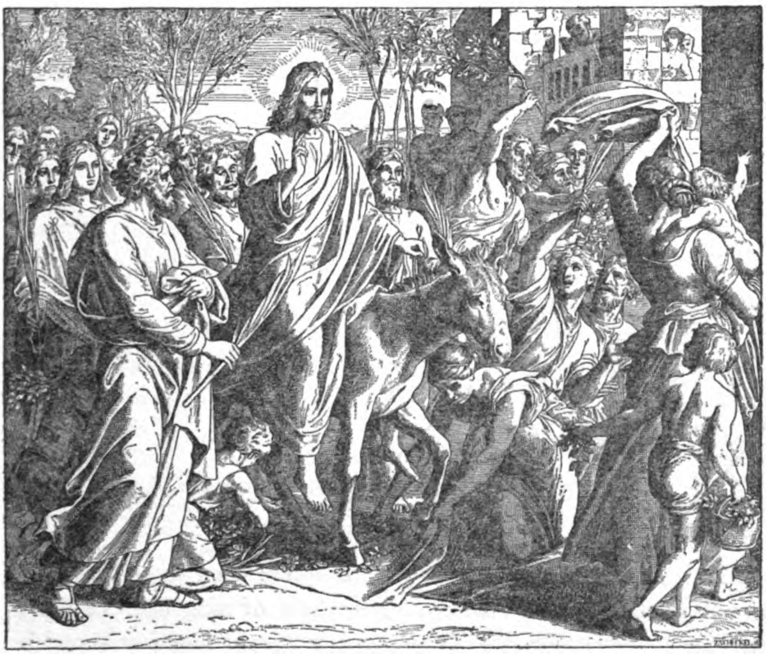
Brethren: Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

Instead of the gospel the passion of Our Lord, taken from the Gospel of St. Matthew (xxvi., xxvii.), is read during the Mass. At the words, "Bowing His head, He gave up the ghost," the priest and congregation kneel and meditate for a short time on the mysterious event of the accomplishment of our redemption.

At the blessing of the palms the following gospel is said:

GOSPEL. *Matt.* xxi. 1-9.

At that time: When Jesus drew nigh to Jerusalem, and was come to Bethphage, unto Mount Olivet: then He sent two



disciples, saying to them: Go ye into the village that is over against you, and immediately ye shall find an ass tied, and a colt with her: loose them, and bring them to Me: and if any man shall say anything to you, say ye that the Lord hath need of them, and forthwith he will let them go. Now all this was done, that it might be fulfilled which was spoken by the prophet, saying: Tell ye the daughter of Sion, Behold thy King cometh to thee, meek, and sitting upon an ass, and a colt, the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and

laid their garments upon them, and made Him sit thereon. And a very great multitude spread their garments in the way: and others cut boughs from the trees, and strewed them in the way: and the multitudes that went before, and that followed, cried, saying: Hosanna to the Son of David! blessed is He that cometh in the name of the Lord.

Why did Jesus enter with so much solemnity into Jerusalem?

To present Himself as the promised Messias and King of the Jews, Whose triumphant entry into Jerusalem the prophet Zachary had predicted.

Why did the people go to meet Jesus with palms in their hands?

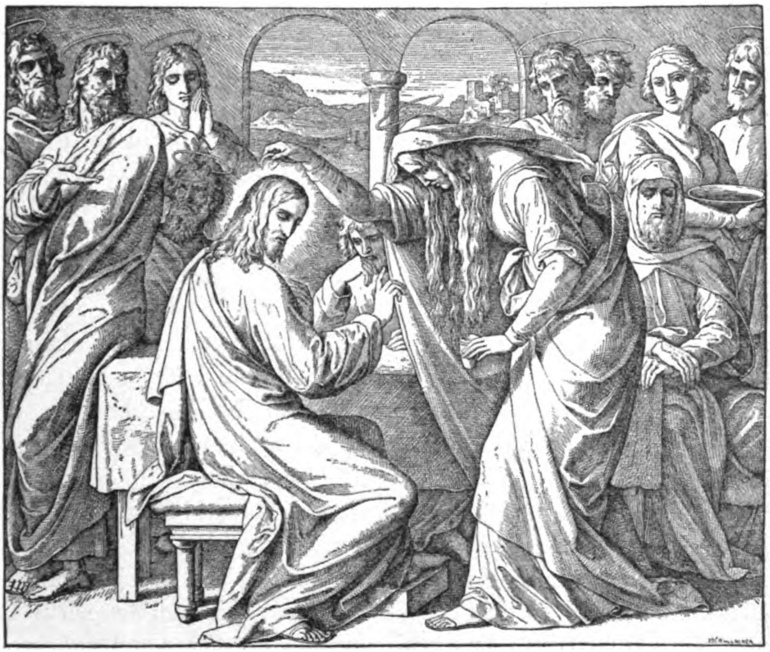
It was done by a divine inspiration, to show that Jesus, as the victor over death, Satan, and hell, would gain for us the palm of peace with God, our neighbor, and ourselves, and that He would open to us the heavenly Jerusalem. And yet these same people, five days later, desired His death, crying out, "Crucify Him!" Learn, therefore, to confide in God alone, and not in man; for he who is with you to-day may be against you to-morrow. Be cautious, therefore, and watchful, lest, imitating the changeableness of the people, you at Easter receive your Saviour with joy, and then after a little by new sins crucify Him again (Heb. vi. 6).

THE PASSION OF OUR LORD JESUS CHRIST,

According to Matt. xxvi. and xxvii.

At that time Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest, who was called Caiphas: and they consulted together, that by subtilty they might apprehend Jesus and put Him to death. But they said: Not on the festival-day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on His head as He was at table. And the disciples seeing it, had indignation, saying: To what purpose is this waste? for this might have been sold for much, and given to the

poor. And Jesus, knowing it, said to them: Why do you trouble this woman? For she hath wrought a good work upon Me. For the poor you have always with you: but Me you have not always. For she, in pouring this ointment upon My body, hath done it for My burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief



priests. And said to them: What will you give me, and I will deliver Him unto you? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray Him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt Thou that we prepare for Thee to eat the Pasch? But Jesus said: Go ye into the city to a certain man, and say to him: The Master saith: My time is near at hand, with thee I make the Pasch with My disciples. And the disciples did as Jesus appointed to them, and they prepared the Pasch. But when it was evening, He sat down with His twelve disciples. And whilst they were eating, He said: Amen I say to you, that one of you is about to betray Me. And

they being very much troubled, began every one to say: Is it I, Lord? But He answering, said: He that dippeth his hand with Me in the dish, he shall betray Me. The Son of man indeed goeth, as it is written of Him: but wo to that man by whom the Son of man shall be betrayed: it were better for him if that man had not been born. And Judas that betrayed Him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to His disciples, and said: Take ye and eat: this is My body. And taking the chalice He gave thanks: and gave to them, saying: Drink ye all of this. For this is My blood of the New Testament, which shall be shed for many unto remission of sins. And I say to you I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you in the kingdom of My Father. And a hymn being said, they went out unto Mount Olivet. Then Jesus saith to them: All you shall be scandalized in Me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter answering, said to Him: Although all shall be scandalized in Thee, I will never be scandalized. Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny Me thrice. Peter saith to Him: Yea, though I should die with Thee, I will not deny Thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani, and He said to His disciples: Sit you here, till I go yonder and pray. And taking with Him Peter and the two sons of Zebedee, He began to grow sorrowful and to be sad. Then He saith to them: My soul is sorrowful even unto death: stay you here and watch with Me. And going a little further, He fell upon His face, praying and saying: My Father, if it be possible, let this chalice pass from Me. Nevertheless not as I will, but as Thou wilt. And He cometh to His disciples, and findeth them asleep, and He saith to Peter: What! could you not watch one hour with Me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak. Again the second time He went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it. Thy will be done. And He cometh again, and findeth

them sleeping: for their eyes were heavy. And leaving them, He went again: and He prayed the third time, saying the self-same word. Then He cometh to His disciples and saith to them: Sleep ye now and take your rest: behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray Me. As He yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief



priests and the ancients of the people. And he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, that is He, hold Him fast. And forthwith coming to Jesus, he said: Hail, Rabbi. And he kissed Him. And Jesus said to him: Friend, whereto art thou come? Then they came up and laid hands on Jesus, and held Him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place: for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask My Father, and He will give Me pres-

ently more than twelve legions of angels? How then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber with swords and clubs to apprehend Me. I sat daily with you teaching in the Temple, and you laid not hands on Me. Now all this was done, that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving Him, fled. But they holding Jesus led Him to Caiphas the high priest, where the scribes and the ancients were assembled. And Peter followed Him afar off, even to the court of the high priest. And going in he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus that they might put Him to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses, and they said: This man sai l, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up, said to Him: Answereth Thou nothing to the things which these witness against Thee? But Jesus held His peace. And the high priest said to Him: I adjure Thee by the living God, that Thou tell us if Thou be the Christ the Son of God. Jesus saith to him: Thou hast said it; nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed: what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they answering, said: He is guilty of death. Then did they spit in His face, and buffeted Him, and others struck His face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck Thee? But Peter sat without in the court: and there came to him a servant maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate another maid saw him, and she sayeth to them that were there: This man also was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. Then he began to curse and to swear that he knew not

the man. And immediately the cock crew. And Peter remembered the word of Jesus which He had said: Before the cock crow, thou wilt deny Me thrice. And going forth he wept bitterly. And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put Him to death. And they brought Him bound and delivered Him to Pontius Pilate the governor. Then Judas who betrayed Him, seeing that He was condemned, repenting him-



self, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us? look thou to it. And casting down the pieces of silver in the temple he departed: and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. And after they had consulted together, they bought with them the potter's field to be a burying-place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by

Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of Him that was prized, Whom they prized of the children of Israel: and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor, and the governor asked Him, saying: Art Thou the King of the Jews? Jesus saith to him: Thou sayest it. And when He was accused by the chief priests and ancients, He answered nothing. Then Pilate saith to Him: Dost not Thou hear how great testimonies they allege against Thee? And He answered him to never a word: so that the governor wondered exceedingly. Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would; and he had then a notorious prisoner that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you, Barabbas or Jesus that is called Christ? For he knew that for envy they had delivered Him. And as he was sitting in the place of judgment his wife sent to him, saying: Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor answering said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do then with Jesus that is called Christ? They say all: Let Him be crucified. The governor said to them: Why, what evil hath He done? But they cried out the more, saying: Let Him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made: taking water, washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then he released to them Barabbas: and having scourged Jesus, delivered Him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto Him the whole band: and stripping Him, they put a scarlet cloak about Him. And platting a crown of thorns, they put it upon His head, and a reed in His right hand. And bowing the knee before Him, they mocked Him, saying: Hail King of the Jews. And spitting upon Him, they took the reed and struck His head. And after

they had mocked Him, they took off the cloak from Him, and put on Him His own garments, and led Him away to crucify Him. And going out they found a man of Cyrene, named Simon: him they forced to take up His cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave Him wine to drink mingled with gall. And when He had tasted, He would not drink. And after they had crucified Him, they divided His



garments, casting lots: that it might be fulfilled which was spoken by the prophet, saying: They divided My garments among them, and upon My vesture they cast lots. And they sat and watched Him. And they put over His head His cause, written: THIS IS JESUS THE KING OF THE JEWS. Then were crucified with Him two thieves: one on the right hand, and one on the left. And they that passed by blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days dost rebuild it: save Thy own self: if Thou be the Son of God, come down from the cross. In like manner also the chief priests with the scribes

and ancients mocking, said: He saved others, Himself He cannot save: if He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God: let Him now deliver Him if He will have Him: for He said: I am the Son of God. And the self-same thing the thieves also, that were crucified with Him, reproached Him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani? that is, My God, My God, why hast Thou forsaken Me? And some that stood there and heard, said: This man calleth Elias. And immediately one of them running took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink. And the others said: Let be, let us see whether Elias will come to deliver Him. And Jesus again crying with a loud voice, yielded up the ghost. And behold the veil of the temple was rent in two from the top even to the bottom; and the earth quaked, and the rocks were rent. And the graves were opened: and many bodies of the saints that had slept, arose, and coming out of the tombs after His resurrection, came into the holy city, and appeared unto many. Now the centurion, and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto Him: among whom was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph; who also himself was a disciple of Jesus; he went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapped it up in a clean linen cloth; and laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument and went his way. And there was there Mary Magdalene, and the other Mary sitting over against the sepulchre. And the next day, which followed the day of preparation, the chief priests and Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while He was yet alive: After three days I will rise again. Command therefore

the sepulchre to be guarded until the third day: lest perhaps His disciples come and steal Him away, and say to the people: He is risen from the dead: and the last error shall be worse than the first. Pilate said to them: You have a guard: go guard it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards.

Holy Week.

WHY is this week called holy week?

Because during this week we celebrate the most important mysteries of our religion with touching and holy ceremonies.

How should we spend this week?

According to the intention of the Church, by meditating on the sufferings and death of Our Saviour, by fasting more strictly, by praying often and devoutly, and leading a holy life.

Aspiration.

O Jesus, I thank Thee for all Thou hast done and suffered for me. Oh, by Thy blood, give me grace to conquer my passions, and never to betray Thee by any sin. Amen.

Monday in Holy Week.

Prayer.

GRANT, we beseech Thee, Almighty God, that we, who fail through our infirmity, in so many adversities may be relieved by the passion of Thy Son, making intercession for us, Who lives and reigns, etc.

EPISTLE. *Isaias* l. 5–10.

In those days Isaias said: The Lord God hath opened my ear, and I do not resist: I have not gone back. I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded. He is near that justifieth me, who will contend with me? let us stand together, who is my adversary? let him come near to me.

Behold the Lord God is my helper: who is he that shall condemn me? Lo, they shall all be destroyed as a garment, the moth shall eat them up. Who is there among you that feareth the Lord, that heareth the voice of His servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

GOSPEL. *John* xii. 1-9.

Six days before the Pasch Jesus came to Bethania, where Lazarus had been dead, whom Jesus raised to life. And they made Him a supper there: and Martha served, but Lazarus was one of them that were at table with Him. Mary therefore took a pound of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with the odor of the ointment. Then one of His disciples, Judas Iscariot, he that was about to betray Him, said: Why was not this ointment sold for three hundred pence and given to the poor? Now he said this, not because he cared for the poor, but because he was a thief, and having the purse, carried the things that were put therein. Jesus therefore said: Let her alone, that she may keep it against the day of My burial. For the poor you have always with you: but Me you have not always. A great multitude therefore of the Jews knew that He was there: and they came, not for Jesus's sake only, but that they might see Lazarus, whom He had raised from the dead.

Tuesday in Holy Week.

Prayer.

O ALMIGHTY and everlasting God, grant us so to celebrate the mysteries of Our Lord's passion that we may deserve to obtain pardon. Through the same Jesus Christ our Lord, etc.

EPISTLE. *Jeremias* xi. 18-20.

In those days Jeremias said: Thou, O Lord, hast showed me, and I have known: then Thou showedst me their doings. And I was as a meek lamb that is carried to be a victim: and I knew not that they had devised counsels against me, saying: Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But Thou, O Lord of sabaoth, Who judgest justly, and triest the reins and

the hearts, let me see Thy revenge on them: for to Thee have I revealed my cause, O Lord my God.

Instead of the gospel the Church reads to-day:

THE PASSION OF OUR LORD JESUS CHRIST,
According to St. Mark xiv. and xv.

At that time: The feast of the Pasch, and of the Azymes was after two days: and the chief priests and the scribes sought how they might by some wile lay hold on Him, and kill Him. But they said: Not on the festival-day, lest there should be a tumult among the people. And when He was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard: and breaking the alabaster box she poured it out upon His head. Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon Me. For the poor you have always with you: and whensoever you will, you may do them good; but Me you have not always. What she had, she hath done: she is come beforehand to anoint My body for the burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. And Judas Iscariot, one of the twelve, went to the chief priests to betray Him to them. Who hearing it were glad: and they promised him they would give him money. And he sought how he might conveniently betray Him. Now on the first day of the unleavened bread when they sacrificed the Pasch, the disciples say to Him: Whither wilt Thou that we go, and prepare for Thee to eat the Pasch? And He sendeth two of His disciples, and saith to them: Go ye into the city; and there shall meet you a man carrying a pitcher of water, follow him; and whithersoever he shall go in, say to the master of the house, The Master saith, Where is My refectory, where I may eat the Pasch with My disciples? And he will show you a large dining-room furnished; and there prepare ye for us. And His disciples went their way, and came into the city; and they found as He had told them, and they prepared the Pasch. And

when evening was come, He cometh with the twelve. And when they were at table and eating, Jesus saith: Amen I say to you, one of you that eateth with Me shall betray Me. But they began to be sorrowful, and to say to Him one by one: Is it I? Who saith to them: One of the twelve, who dippeth with Me his hand in the dish. And the Son of man indeed goeth, as it is written of Him: but wo to that man by whom the Son of man shall be betrayed. It were better for him, if that man had not been born. And whilst they were eating, Jesus took bread: and blessing broke, and gave to them, and said: Take ye, this is My body. And having taken the chalice, giving thanks He gave it to them. And they all drank of it. And He said to them: This is My blood of the New Testament, which shall be shed for many. Amen I say to you, that I will drink no more of this fruit of the vine, until that day when I shall drink it new in the kingdom of God. And when they had said a hymn, they went forth to the Mount of Olives. And Jesus saith to them: You will all be scandalized in My regard this night; for it is written, I will strike the shepherd, and the sheep shall be dispersed. But after I shall be risen again, I will go before you into Galilee. But Peter saith to Him: Although all shall be scandalized in Thee, yet not I. And Jesus saith to him: Amen I say to thee, to-day even in this night, before the cock crow twice, thou shalt deny Me thrice. But he spoke the more vehemently: Although I should die together with Thee, I will not deny Thee. And in like manner also said they all. And they come to a farm called Gethsemani. And He saith to His disciples: Sit you here, while I pray. And He taketh Peter and James and John with Him; and He began to fear and to be heavy. And He saith to them: My soul is sorrowful even unto death; stay you here, and watch. And when He was gone forward a little He fell flat on the ground; and He prayed that if it might be, the hour might pass from Him: and He saith: Abba, Father, all things are possible to Thee, remove this chalice from Me, but not what I will, but what Thou wilt. And He cometh, and findeth them sleeping. And He saith to Peter: Simon, sleepest thou? couldst thou not watch one hour? Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak. And going away again, He prayed, saying the same words. And when he returned He found

them again asleep (for their eyes were heavy) and they knew not what to answer Him. And He cometh the third time, and saith to them: Sleep ye now, and take your rest. It is enough: the hour is come: behold the Son of man shall be betrayed into the hands of sinners. Rise up, let us go. Behold, he that will betray Me, is at hand. And while He was yet speaking, cometh Judas Iscariot, one of the twelve, and with him a great multitude with swords and staves, from the chief



priests and the scribes and the ancients. And he that betrayed Him had given them a sign, saying: Whomsoever I shall kiss, that is He, lay hold on Him, and lead Him away carefully. And when he was come, immediately going up to Him, he saith: Hail, Rabbi: and he kissed Him. But they laid hands on Him, and held Him. And one of them that stood by drawing a sword, struck a servant of the chief priest, and cut off his ear. And Jesus answering, said to them: Are you come out as to a robber with swords and staves to apprehend Me? I was daily with you in the temple teaching, and you did not lay hands on Me. But that the Scriptures may be fulfilled. Then His dis-

ciples leaving Him all fled away. And a certain young man followed Him having a linen cloth cast about his naked body: and they laid hold on him. But he, casting off the linen cloth, fled from them naked. And they brought Jesus to the high priest: and all the priests and the scribes and the ancients assembled together. And Peter followed Him afar off, even into the court of the high priest: and he sat with the servants at the fire, and warmed himself. And the chief priests and all the council sought for evidence against Jesus that they might put Him to death, and found none. For many bore false witness against Him, and their evidences were not agreeing. And some rising up, bore false witness against Him, saying: We heard Him say, I will destroy this temple made with hands, and within three days I will build another, not made with hands. And their witness did not agree. And the high priest rising up in the midst, asked Jesus, saying: Answerest Thou nothing to the things that are laid to Thy charge by these men? But He held His peace and answered nothing. Again the high priest asked Him, and said to Him: Art Thou the Christ, the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high priest rending his garments saith: What need we any farther witnesses? You have heard the blasphemy. What think you? Who all condemned Him to be guilty of death. And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him: Prophesy: and the servants struck Him with the palms of their hands. Now when Peter was in the court below, there cometh one of the maid-servants of the high priest. And when she had seen Peter warming himself, looking on him she saith: Thou also wast with Jesus of Nazareth. But he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. And again a maid-servant seeing him, began to say to the standers-by: This is one of them. But he denied again. And after awhile they that stood by said again to Peter: Surely thou art one of them: for thou art also a Galilean. But he began to curse and to swear, saying: I know not this man of Whom you speak. And immediately the cock crew again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice,

thou shalt thrice deny Me. And he began to weep. And straightway in the morning the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led Him away and delivered Him to Pilate. And Pilate asked Him: Art Thou the King of the Jews? But He answering, saith to him: Thou sayest it. And the chief priests accused Him in many things. And Pilate again asked Him, saying: Answerest Thou nothing? behold in how many things



they accuse Thee. But Jesus still answered nothing: so that Pilate wondered. Now on the festival-day he was wont to release unto them one of the prisoners, whomsoever they demanded. And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude was come up, they began to desire that he would do, as he had ever done unto them. And Pilate answered them, and said: Will you that I release to you the King of the Jews? For he knew that the chief priests had delivered Him up out of envy. But the chief priests moved the people, that he should rather release Barabbas to them. And

Pilate again answering, saith to them: What will you then that I do to the King of the Jews? But they again cried out: Crucify Him. And Pilate saith to them: Why, what evil hath He done? But they cried out the more: Crucify Him. And so Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged Him, to be crucified. And the soldiers led Him into the court of the palace, and they call together the whole band: and they clothe Him with purple, and platting a crown of thorns, they put it upon Him. And they began to salute Him: Hail, King of the Jews. And they struck His head with a reed: and they did spit on Him. And bowing their knees, they adored Him. And after they had mocked Him, they took off the purple from Him, and put His own garments on Him, and they led Him out to crucify Him. And they forced one Simon a Cyrenian who passed by, coming out of the country, the father of Alexander and of Rufus, to take up His cross. And they bring Him into the place called Golgotha, which being interpreted is, the place of Calvary. And they gave Him to drink wine mingled with myrrh: but He took it not. And crucifying Him, they divided His garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified Him. And the inscription of His cause was written over, THE KING OF THE JEWS. And with Him they crucify two thieves, the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith: And with the wicked He was reputed. And they that passed by, blasphemed Him, wagging their heads, and saying: Vah, Thou that destroyest the temple of God, and in three days buildest it up again, save Thyself, coming down from the cross. In like manner also the chief priests mocking, said with the scribes one to another: He saved others, Himself He cannot save. Let Christ the King of Israel come down now from the cross, that we may see and believe. And they that were crucified with Him, reviled Him. And when the sixth hour was come, there was darkness over the whole earth until the ninth hour. And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma sabacthani? Which is, being interpreted, My God, My God, why hast Thou forsaken Me? And some of the standers-by hearing, said: Behold He calleth Elias. And one running and filling a sponge

with vinegar, and putting it upon a reed, gave Him to drink, saying: Stay, let us see if Elias come to take Him down. And Jesus having cried out with a loud voice gave up the ghost. [*Here all kneel.*] And the veil of the temple was rent in two, from the top to the bottom. And the centurion who stood over against Him, seeing that crying out in this manner He had given up the ghost, said: Indeed this man was the Son of God. And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the Less and of Joseph, and Salome: who also when He was in Galilee, followed Him, and ministered to Him, and many other women that came up with Him to Jerusalem.

And when evening was now come (because it was the Parasceve, that is, the day before the Sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that He should be already dead. And sending for the centurion, he asked him if He were already dead. And when he had understood it by the centurion, he gave the body to Joseph. And Joseph buying fine linen and taking Him down, wrapped Him up in the fine linen, and laid Him in a sepulchre which was hewed out of a rock. And he rolled a stone to the door of the sepulchre.

Wednesday in Holy Week.

Prayer.

GRANT, we beseech Thee, Almighty God, that we, who are continually afflicted through our excesses, may be delivered by the passion of Thy only-begotten Son. Through the same Jesus Christ our Lord, etc.

EPISTLE. *Isaias* lxii. 11, 12; lxiii. 1-7.

Thus saith the Lord God: Tell the daughter of Sion: Behold thy Saviour cometh: behold His reward is with Him, and His work before Him. And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, and not forsaken. Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in His robe, walking in the greatness of His strength? I, that

speak justice, and am a defender to save. Why then is thy apparel red, and thy garments like theirs that tread in the winepress? I have trodden the wine-press alone, and of the gentiles there is not a man with Me: I have trampled on them in My indignation, and have trodden them down in My wrath, and their blood is sprinkled upon My garments, and I have stained all My apparel. For the day of vengeance is in My heart, the year of My redemption is come. I looked about, and there was none to help: I sought, and there was none to give aid: and My own arm hath saved for Me, and My indignation itself hath helped Me. And I have trodden down the peoples in My wrath, and have made them drunk in My indignation, and have brought down their strength to the earth. I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord our God hath bestowed upon us.

Instead of the gospel the Church reads to-day:

THE PASSION OF OUR LORD JESUS CHRIST,

According to St. Luke xxii. and xxiii.

At that time: The feast of unleavened bread, which is called the Pasch, was at hand. And the chief priests and the scribes sought how they might put Jesus to death: but they feared the people. And Satan entered into Judas who was surnamed Iscariot, one of the twelve. And he went and discoursed with the chief priests and the magistrates, how he might betray Him to them. And they were glad, and covenanted to give him money. And he promised. And he sought opportunity to betray Him in the absence of the multitude. And the day of the unleavened bread came, on which it was necessary that the Pasch should be killed. And He sent Peter and John, saying: Go and prepare for us the Pasch, that we may eat. But they said: Where wilt Thou that we prepare? And He said to them: Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in: and you shall say to the goodman of the house: The Master saith to thee: Where is the guest-chamber, where I may eat the Pasch with My disciples? And he will show you a large dining-room furnished: and there prepare. And they going, found as He had said to them, and made ready the Pasch. And when the hour was come, He sat down, and the twelve

apostles with Him. And He said to them: With desire I have desired to eat this Pasch with you before I suffer. For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God. And having taken the chalice He gave thanks, and said: Take, and divide it among you. For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come. And taking bread, He gave thanks, and brake: and gave to them, saying: This is My body which is given for



you. Do this for a commemoration of Me. In like manner the chalice also, after He had supped, saying: This is the chalice, the New Testament in My blood, which shall be shed for you. But yet behold, the hand of him that betrayeth Me is with Me on the table. And the Son of man indeed goeth, according to that which is determined: but yet wo to that man by whom He shall be betrayed. And they began to inquire among themselves which of them it was that should do this thing. And there was also a strife amongst them, which of them should seem to be greater. And He said to them: The kings of the gentiles lord it over them: and they that have power over them, are called beneficent. But you not so: but he that is the greater among

you, let him become as the younger: and he that is the leader, as he that serveth. For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you, as He that serveth: and you are they who have continued with Me in My temptations: and I dispose to you, as My Father hath disposed to Me, a kingdom: that you may eat and drink at My table in My kingdom: and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee that thy faith fail not: and thou being once converted, confirm thy brethren. Who said to Him: Lord, I am ready to go with Thee both into prison and to death. And He said: I say to thee, Peter, the cock shall not crow this day, till thou thrice deniest that thou knowest Me. And He said to them: When I sent you without purse and scrip and shoes, did you want anything? But they said: Nothing. Then said He unto them: But now he that hath a purse, let him take it, and likewise a scrip: and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written, must yet be fulfilled in Me: And with the wicked was He reckoned. For the things concerning Me have an end. But they said: Lord, behold here are two swords. And He said to them: It is enough. And going out He went according to His custom to the Mount of Olives. And His disciples also followed Him. And when He was come to the place, He said to them: Pray, lest ye enter into temptation. And He was withdrawn away from them a stone's cast: and kneeling down He prayed: saying: Father, if Thou wilt, remove this chalice from Me: but yet not My will, but Thine be done. And there appeared to Him an angel from heaven strengthening Him. And being in an agony, He prayed the longer. And His sweat became as drops of blood trickling down upon the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping for sorrow. And He said to them: Why sleep you? arise, pray, lest you enter into temptation. As He was yet speaking, behold a multitude: and he that was called Judas, one of the twelve, went before them, and drew near to Jesus for to kiss Him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss? And they that were about Him, seeing what would

follow, said to Him: Lord, shall we strike with the sword? And one of them struck the servant of the high priest, and cut off his right ear. But Jesus answering, said: Suffer ye thus far. And when He had touched his ear, He healed him. And Jesus said to the chief priests, and magistrates of the temple, and the ancients that were come unto Him: Are you come out, as it were against a thief, with swords and clubs? When I was daily with you in the temple, you did not stretch forth your



hands against Me: but this is your hour, and the power of darkness. And apprehending Him, they led Him to the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servant maid had seen him sitting at the light, and had earnestly beheld him, she said: This man also was with Him. But he denied Him, saying: Woman, I know Him not. And after a little while another seeing him, said: Thou also art one of them. But Peter said: O man, I am not. And after the space as it were of one hour, another certain man affirmed, saying: Of a truth this man was also with Him:

for he is also a Galilean. And Peter said: Man, I know not what thou sayest. And immediately as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as He had said: Before the cock crow, thou shalt deny Me thrice. And Peter going out wept bitterly. And the men that held Him, mocked Him, and struck Him. And they blindfolded Him, and smote His face. And they asked Him, saying: Prophesy, who is it that struck Thee? And blaspheming, many other things they said against Him. And as soon as it was day, the ancients of the people, and the chief priests, and scribes came together, and they brought Him into their council, saying: If Thou be the Christ, tell us. And He said to them: If I shall tell you, you will not believe Me. And if I shall also ask you, you will not answer Me, nor let Me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all: Art Thou then the Son of God? Who said: You say that I am. And they said: What need we any farther testimony? For we ourselves have heard it from His own mouth. And the whole multitude of them rising up, led Him to Pilate. And they began to accuse Him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cesar, and saying that He is Christ the King. And Pilate asked Him, saying: Art Thou the King of the Jews? But He answering, said: Thou sayest it. And Pilate said to the chief priests and to the multitudes: I find no cause in this man. But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. But Pilate hearing Galilee, asked if the man were of Galilee. And when he understood that He was of Herod's jurisdiction he sent Him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus was very glad, for he was desirous of a long time to see Him, because he had heard many things of Him: and he hoped to see some sign wrought by Him. And he questioned Him in many words. But He answered him nothing. And the chief priests and the scribes stood by, earnestly accusing Him. And Herod with his army set Him at naught: and mocked Him, putting on Him a white garment, and sent Him back to Pilate. And Herod and Pilate were made friends that same day: for before they were

enemies one to another. And Pilate calling together the chief priests, and the magistrates, and the people, said to them: You have presented unto me this man, as one that perverteth the people, and behold I, having examined Him before you, find no cause in this man in those things wherein you accuse Him. No, for Herod neither. For I sent you to him, and behold, nothing worthy of death is done to Him. I will chastise Him therefore, and release Him. Now of necessity he was to release unto them one upon the feast-day. But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas, who for a certain sedition made in the city, and for a murder, was cast into prison. And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify Him, crucify Him. And he said to them the third time: Why, what evil hath this man done? I find no cause of death in Him: I will chastise Him therefore, and let Him go. But they were instant with loud voices requiring that He might be crucified: and their voices prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him who for murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will. And as they led Him away, they laid hold of one Simon of Cyrene, coming from the country: and they laid the cross on him to carry after Jesus. And there followed Him a great multitude of people, and of women who bewailed and lamented Him. But Jesus turning to them, said: Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children. For behold the day shall come wherein they will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us: and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry? And there were also two other malefactors led with Him to be put to death. And when they were come to the place which is called Calvary, they crucified Him there: and the robbers, one on the right hand, and the other on the left. And Jesus said: Father, forgive them, for they know not what they do. But they dividing His garments, cast lots. And the people stood beholding, and the rulers with them derided Him, saying: He saved others, let Him save Himself, if

He be Christ, the elect of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying: If Thou be the King of the Jews, save Thyself. And there was also a superscription written over Him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS. And one of these robbers who were hanged, blasphemed Him, saying: If Thou be Christ, save Thyself, and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil. And he said to Jesus: Lord, remember me when Thou shalt come into Thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with Me in paradise. And it was almost the sixth hour: and there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And Jesus crying with a loud voice, said: Father, into Thy hands I commend My spirit. And saying this, He gave up the ghost. [*All kneel*]. Now the centurion seeing what was done, glorified God, saying: Indeed this was a just man. And all the multitude of them that were come together to that sight, and saw the things that were done, returned striking their breasts. And all His acquaintance, and the women that had followed Him from Galilee, stood afar off beholding these things. And behold there was a man named Joseph, who was a counsellor, a good and a just man (the same had not consented to their counsel and doings), of Arimathea, a city of Judea, who also himself looked for the kingdom of God. This man went to Pilate, and begged the body of Jesus. And taking Him down, he wrapped Him in fine linen, and laid Him in a sepulchre that was hewed in stone, wherein never yet any man had been laid.

INSTRUCTIONS ON "TENEBRÆ."

The prayers and chants sung by the choir on the evenings of Wednesday, Thursday, and Friday of this week are called "Tenebræ." The Church thereby expresses her grief over the passion and death of Our Saviour, and over the sins which were the cause thereof, in order to move the sinner to return to God.

Why are these matins called "Tenebræ"?

Because they are usually said in the evening, and because, also, they are mournful, and call us to sorrow.

Why is this service held at night?

In memory: 1. Of the evening when Christ was by force taken prisoner, like a murderer. 2. Of the darkness which lasted three hours at His crucifixion. 3. Of the spiritual darkness, confusion, and grief which prevailed in the minds of His disciples during Our Saviour's passion. 4. Of the darkness which overspread mankind while Jesus was suffering for them.

What is meant by extinguishing, one after another, the twelve lights on the triangular candlestick, and finally all the rest?

The twelve lights signify the twelve apostles, and the extinguishing of them is to represent how, one after another, they deserted Jesus. The putting out of all the lights reminds us of the darkness which prevailed upon the earth at the death of Jesus, of the blindness of the Jews, and of the gradual extinguishment of belief in Him.

What is the meaning of the last light which is hidden for awhile, and then brought forth again when all is ended?

It signifies Christ, Whose body was buried in the grave, from which He soon after arose by His own power, and thereby showed Himself more clearly than before to be the Light of the world.

What is signified by the noise made at the end of "Tenebræ," while the last light is hidden?

It signifies the earthquake at the death of Jesus.

Holy Thursday, or Maundy Thursday.

On this day the Church commemorates the institution of the holy sacrifice of the Mass and of the Blessed Eucharist, or the Sacrament of the Altar. The Introit of the Mass of the day is as follows: "We ought to glory in the cross of Our Lord Jesus Christ, in Whom is our salvation, life, and resurrection, by Whom we have been saved and delivered. May God have mercy on us and bless us; may He cause the light of His countenance to shine upon us, and may He have mercy on us."

Prayer.

O God, from Whom Judas received the punishment of his guilt, and the good thief the reward of his confession, grant us the effect of Thy mercy, that as Our Lord Jesus Christ, in His passion, gave to each different retribution, according to his deserts, so He would take from us our old errors, and grant us the grace of His resurrection. Who liveth and reigneth, etc.

EPISTLE. I. *Cor.* xi. 20–32.

Brethren: When you come together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What! have you not houses to eat and to drink in? or despise ye the Church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you: that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat: this is My body, which shall be delivered for you: this do for the commemoration of Me. In like manner, also, the chalice, after He had supped, saying: This chalice is the New Testament in My blood: this do ye, as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come. Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself, and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

GOSPEL. *John* xiii. 1–15.

Before the festival-day of the Pasch, Jesus knowing that His hour was come, that He should pass out of this world to the Father: having loved His own who were in the world, He loved

them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray Him), knowing that the Father had given Him all things into His hands, and that He came from God, and goeth to God: He riseth from supper, and layeth aside His garments, and having taken a towel, girded Himself. After that, He putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was



girded. He cometh therefore to Simon Peter. And Peter saith to Him: Lord, dost Thou wash my feet? Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to Him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with Me. Simon Peter saith to Him: Lord, not only my feet, but also my hands and my head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For He knew who he was that would betray Him; therefore He said: You are not all clean. Then after He had washed their feet and taken His garments, being sat down again, He

said to them: Know you what I have done to you? You call Me Master, and Lord; and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that as I have done to you, so you do also.

Why did Jesus wash His disciples' feet?

To show His humility and love, and to teach them how pure they should be in approaching the Holy Sacrament of the Altar. Hence arose the pious custom that spiritual superiors and temporal rulers should on this day wash the feet of some of their subjects, usually of twelve poor persons, and afterwards serve them at table, or at least make them presents.

Why is it that only one priest in each church says Mass to-day, while the rest go to communion; and why is the Blessed Sacrament carried to the repository?

To imitate the example of Jesus Christ, Who on this day gave to His apostles His flesh to eat and His blood to drink. In like manner, all should to-day receive communion from one. The priests appear to-day in their stoles, the emblem of the spiritual dignity and power which were on this day given to the apostles, and through them to their successors. The removal of the Most Holy Sacrament to the repository signifies Jesus's going to Mount Olivet, where His Godhead concealed itself.

Why is it that the bells are not rung until Saturday, but pieces of wood used instead; and why are the altars denuded?

So that the Church may express her deep grief for the sufferings and death of Jesus, and remind us to mourn in silence, and in a spiritual manner to die to the world and to self; she also further indicates thereby the silence of the apostles, who out of fear at this time were dumb. The removal of decorations from the altars signifies how Jesus, through His passion, lost His form and beauty, and was stripped of His garments, on which account the twenty-first psalm, in which all this is predicted, is said while the altars are denuded. It is also a call to sorrow and penance.

Good Friday.

WHAT does the Church commemorate on this day?

The death of Jesus Christ, the only-begotten Son of the Father, and the Saviour of the world, Who on this day was

scourged, crowned with thorns, and most cruelly crucified between two thieves; through which bitter and ignominious passion and death He accomplished the redemption of mankind.

LESSON. *Exodus* xii. 1–11.

In those days: The Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

After this is read:

THE PASSION OF OUR LORD JESUS CHRIST,

According to St. John xviii. and xix.

At that time Jesus went forth with His disciples over the brook Cedron, where there was a garden into which He entered with His disciples. And Judas also, who betrayed Him, knew the place: because Jesus had often resorted thither together

with His disciples. Judas therefore having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth and said to them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus saith to them: I am He. And Judas also who betrayed Him, stood with Him. As soon therefore as He had said to them: I am He: they went backward, and fell to the ground. Again therefore He asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered: I have told you, that I am He. If therefore you seek Me, let these go their way. That the word might be fulfilled which He said: Of them whom Thou hast given Me I have not lost any one. Then Simon Peter having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which My Father hath given Me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound Him: and they led Him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple therefore who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid therefore that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself. The high priest therefore asked Jesus of His disciples, and of His doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest Thou Me? ask them who have heard what I have spoken to them: behold they know what things I have said. And when He had said these things, one of the servants standing by, gave

Jesus a blow, saying: Answerest Thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou Me? And Annas sent Him bound to Caiphas the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Art not thou also one of His disciples? He denied it, and said: I am not. One of the servants of the high priest, a kinsman to him whose ear Peter cut off, saith to

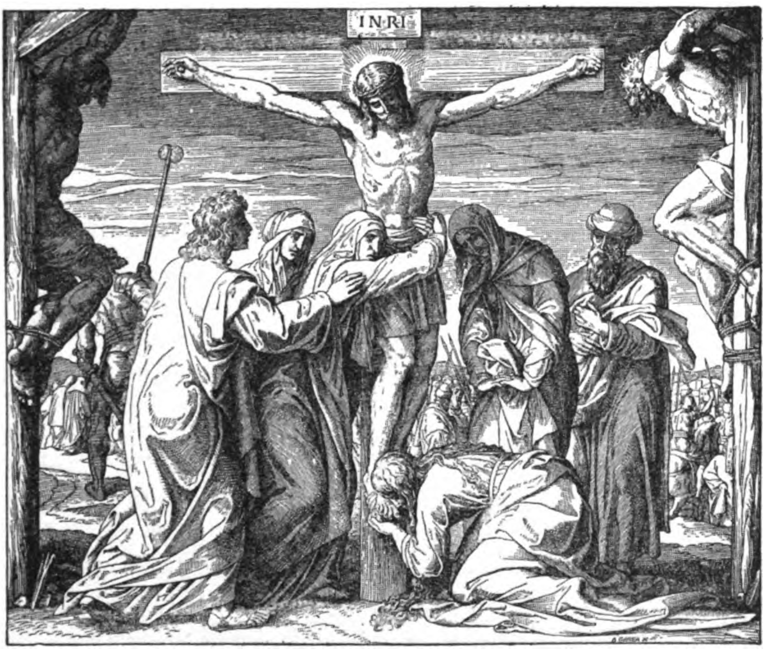


him: Did not I see thee in the garden with Him? Again therefore Peter denied, and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: What accusation bring you against this man? They answered and said to him: If He were not a malefactor, we would not have delivered Him up to thee. Pilate therefore said to them: Take Him you, and judge Him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which He said signifying what death

He should die. Pilate therefore went into the hall again, and called Jesus, and said to Him: Art Thou the king of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it Thee of Me? Pilate answered: Am I a Jew? Thy own nation and the chief priests have delivered Thee up to me. What hast Thou done? Jesus answered: My kingdom is not of this world. If My kingdom were of this world, My servants would certainly strive that I should not be delivered to the Jews: but now My kingdom is not from hence. Pilate therefore said to Him: Art Thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth My voice. Pilate said to Him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in Him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber.

Then, therefore, Pilate took Jesus, and scourged Him. And the soldiers platting a crown of thorns, put it upon His head: and they put on Him a purple garment, and they came to Him, and said: Hail, king of the Jews! And they gave Him blows. Pilate, therefore, went forth again, and saith to them: Behold I bring Him forth unto you, that you may know that I find no cause in Him. Jesus therefore came forth, bearing the crown of thorns and the purple garment. And he saith to them: Behold the man. When the chief priests, therefore, and the servants had seen Him, they cried out, saying: Crucify Him, crucify Him. Pilate saith to them: Take Him you, and crucify Him; for I find no cause in Him. The Jews answered him: We have a law; and according to the law He ought to die, because He made Himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art Thou? But Jesus gave him no answer. Pilate therefore said to Him: Speakest Thou not to me? knowest Thou not that I have power to crucify Thee, and I have power to release Thee? Jesus answered: Thou shouldst not have any power against Me,

unless it were given thee from above. Therefore he that hath delivered Me to thee, hath the greater sin. And from thenceforth Pilate sought to release Him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew, Gabbatha. And it was



the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with Him, away with Him, crucify Him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered Him to them for to be crucified. And they took Jesus, and led Him forth. And bearing His own cross, He went forth to that place which is called Calvary, but in Hebrew, Golgotha, where they crucified Him, and with Him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put it upon the cross. And the writing was, Jesus of Nazareth, the

king of the Jews. This title, therefore, many of the Jews did read, because the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, The king of the Jews; but that He said, I am the king of the Jews. Pilate answered: What I have written, I have written. The soldiers therefore, when they had crucified Him, took His garments (and they made four parts, to every soldier a part), and also His coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it, whose it shall be: that the Scripture might be fulfilled saying: They have parted My garments among them, and upon My vesture they have cast lots. And the soldiers indeed did these things. Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His mother, and the disciple standing, whom He loved, He saith to His mother: Woman! behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar, about hyssop, put it to His mouth. Jesus therefore, when He had taken the vinegar, said: It is consummated. And bowing His head, He gave up the ghost. [*Here all kneel, and pause a little, to meditate on the redemption of mankind.*] Then the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with Him. But after they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers with a spear opened His side, and immediately there came out blood and water. And he that saw it hath given testimony, and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done that the Scripture might be fulfilled: You shall not break a bone of

Him. And again another Scripture saith: They shall look on Him Whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pound



weight. They took therefore the body of Jesus, and bound it in linen clothes with the spices, as the manner of the Jews is to bury. Now there was in the place where He was crucified a garden: and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the Parasceve of the Jews, they laid Jesus; because the sepulchre was nigh at hand.

When the passion is finished, the priest prays first: 1, for the Church; 2, for the pope; 3, for the bishops, priests, deacons, and the body of the faithful; 4, for the civil rulers and the catechumens; 5, for preservation from famine and

sickness; 6, for heretics and schismatics; 7, for Jews and heathen.

After the prayers the priest, from the epistle side of the altar, extends towards the people the veiled crucifix, uncovered at the top, and sings with a loud voice, "Behold the wood of the cross, whereon hung the Saviour of the world." This elevation of the crucifix refers to Jesus, Who delivers us from everlasting death. After the response of the choir the priest advances to the corner of the altar, uncovers the right arm of the crucifix, and sings in a higher tone than before, "Behold the wood of the cross." The choir again answers. Then at the middle of the altar he uncovers the whole crucifix, and, elevating it, sings in a still higher tone, "Behold the wood of the cross," to which the answer is given as at first. The covering of the crucifix signifies that the crucified Saviour was at first unknown and despised by the world; the gradual uncovering of it represents the gradual propagation of the knowledge and adoration of Jesus among mankind.

The uncovered crucifix is then laid upon a cushion in front of the altar, and the priest puts off his shoes and proceeds to kiss the cross, kneeling three times to remind the faithful that Christ crucified, the Fountain of life, the Centre of the Church, is in her midst, and will remain with her to the end of time.

When the adoration is ended, the cross is replaced on the middle of the altar, the candles are lighted, and the Blessed Sacrament is brought in procession from the place where it was deposited the day before.

There is no Mass said to-day. For there is no consecration either of bread or wine, but the priest receives one of the hosts consecrated the day before.

Why is there no Mass said?

Because to-day the Church directs her attention exclusively to the bloody sacrifice.

During the day do for the love of Jesus all the good you can; for example, to the poor, to the sick, to prisoners, to unfortunate but worthy debtors, make the Way of the Cross, visit the holy sepulchre, and meditate upon the passion of Christ.

The passion of Christ gives us unusual strength in combat with temptation. On this point St. Augustine says, "In all my adversities I have not found any remedies so powerful as

the passion and wounds of Jesus. In them I sleep securely, and rest without fear."

To meditate rightly on the passion of Christ consider what Jesus suffered from the Jews, the gentiles, and even His own disciples, who all forsook Him. Then earnestly reflect that He, the Son of God, holiness and innocence itself, suffered not for His own sake, but to deliver mankind from sin, death, and hell, to free them of guilt and punishment, and to convert them from being children of the devil to be children of God. He came into the world, suffered, and died that we might have life.

The man who seriously ponders these things must have a heart of stone if he be not moved to hatred of sin and to love of Jesus.

But this is not the perfect fruit of meditation on the passion of Jesus. By contemplating His passion we ought to become like Him.

As often, therefore, as you think on the passion of Christ, whether in making the Stations of the Cross, or in reciting the Rosary, or before an image of the suffering Redeemer, endeavor not only to have pity for His sufferings, not only to give Him assurance of your love, but also to impress upon your heart the virtues practised by Him in His passion, and to imitate them.

Holy Saturday.

Prayer.

O God! Who makest this most sacred night illustrious by the glory of the resurrection of Our Lord, preserve in the new offspring of Thy family the spirit of adoption which Thou hast given them; that, being renewed in body and soul, they may serve Thee with purity of heart, through the same Lord Jesus Christ . . . in the unity of the same Holy Ghost.

EPISTLE. *Coloss.* iii. 1-4.

Brethren: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God: mind the things that are above, not the things that are upon the earth. For you are dead, and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

GOSPEL. *Matt.* xxviii. 1-7.

In the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you: for I know that you seek Jesus Who was crucified. He is not here, for He is risen, as He said. Come, and see the place where the Lord was laid. And going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

Why is this day called Holy Saturday?

Because Jesus Christ, the Holy of holies, on this day rested in the grave, and because on this day the new fire and the baptismal water are blessed.

What is the new fire?

It is the fire caught from the sparks of a flint, and then blessed by the priest, from which afterwards the candles and lamps in the church are lighted.

Why is this done, and what does it signify?

The fire is first caught from a flint to indicate that Christ, the light of the world, though rejected by the Jews, is the real corner-stone, and, though seemingly extinguished in the grave, arose gloriously and sheds the beams of His blessed light on the world.

What is signified by the three candles, or triple candlestick?

The Most Holy Trinity, one in the divine nature, but three in person.

Why are all the candles of the church lighted from the triple candle?

To signify that all enlightening comes from the Most Holy Trinity.

What does the paschal or Easter candle signify?

It represents Jesus Christ, Who died, but rose again, and now lives forever, the light of the world, giving light to all, and

delivering us from the darkness of sin. The wax signifies His body, the wick His soul, the light His divinity.

The five holes in the Easter candle, in the form of a cross, represent the five holy wounds which Christ retains for our consolation. The five grains of incense inserted therein signify the spices used in embalming the corpse of Our Saviour.



What is the signification of the ceremonies used in blessing the baptismal water?

They signify the different effects of Baptism.

Why does the priest pour out the baptismal water towards each of the four quarters of the globe?

To indicate that as the four streams went forth from paradise to water the earth, so also, according to the command of Christ, shall the stream of grace, through holy Baptism, flow to all parts of the world for the washing away of sin.

What does it mean when the priest breathes three times upon the water?

The breathing upon the water denotes the communication of the Holy Ghost.

What does it mean when the priest dips the Easter candle thrice into the baptismal water?

The immersion and withdrawal of the candle from the water denote that it is sanctified by Christ to be a means through which the baptized are drawn out of the abyss of sin.

What is the meaning of the mixing of the holy oils with the consecrated water?

The holy oils are mixed with the consecrated water partly to indicate the union of Christ with His people, and partly also to denote that the grace of the Holy Ghost, of which the holy oil and chrism are figures, together with faith, hope, and charity, is infused into the heart of the catechumen.

No Christian should forget to-day to revisit the holy sepulchre, to thank Jesus for His passion and death, and to venerate the sorrowful Mother Mary.

Easter Sunday.

WHAT is the feast of Easter?

The celebration of the day on which Jesus Christ, according to the predictions both of Himself and the prophets, by His almighty power, reunited His body and soul, and arose alive from the grave.

Why is this feast sometimes called *Pasch* or *Passover?*

From the Latin *Pascha*, and the Hebrew *Phase*, meaning "the passing over," because the destroyer of the first-born in Egypt *passed over* the houses of the Israelites who had sprinkled the transom and posts of the door with the blood of the paschal lamb; and because the Jews were in that same night delivered from bondage, passing over through the Red Sea into the land of promise. Now we Christians are by the death and resurrection of Christ redeemed and *passed over* to the freedom of the children of God, so we call the day of His resurrection *Pasch* or *Passover.*

How should we observe the feast of Easter?

In such manner as to confirm our faith in Jesus Christ and in His Church, and to pass over from the death of sin to the new life of grace.

What is the meaning of "Alleluia," so often repeated at Easter-time?

"Alleluia" means "Praise God."

In the Introit of the Mass of the day the Church introduces Jesus Christ as risen, addressing His heavenly Father as follows: "I rose up and am still with Thee, alleluia; Thou hast laid Thy hand upon Me, alleluia. Lord, Thou hast proved Me,



and know Me; Thou hast known My sitting down and My rising up." Glory be to the Father, etc.

Prayer.

O God, Who this day didst open to us the approach to eternity by Thy only Son victorious over death, prosper by Thy grace our vows, which Thou dost anticipate by Thy inspirations. Through the same Lord, etc.

EPISTLE. I. *Cor.* v. 7, 8.

Brethren: Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our Pasch, is sacrificed. Therefore let us feast, not with the old leaven, nor with

the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Explanation.

The Apostle selected the leaven as a type of the moral depravity from which the Christian community and every individual Christian should be free. Let us, therefore, purge out the old leaven of sin by true penance, that we may receive our Paschal Lamb, Jesus, in the Most Holy Eucharist with a pure heart.

GOSPEL. *Mark* xvi. 1-7.

At that time: Mary Magdalen and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning, the first day of the week, they came to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre? And looking, they saw the stone rolled back: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe: and they were astonished. Who saith to them: Be not affrighted: you seek Jesus of Nazareth, Who was crucified: He is risen, He is not here: behold the place where they laid Him. But go, tell His disciples and Peter that He goeth before you into Galilee: there you shall see Him, as He told you.

Why did the holy women desire to anoint the body of Jesus with sweet spices?

Out of love for Jesus. This love God rewarded by sending to them an angel, who rolled back the great stone from before the mouth of the sepulchre, comforted them, and convinced them that Christ was really risen from the dead. From this we learn that God always consoles those who seek Him. The angel sent the holy women to the disciples to console them for Christ's death, and in order that they might make known His resurrection to the world. St. Peter was specially named not only because he was the head of the apostles, but because he was sadder and more dispirited than the others on account of his denial of Our Saviour.

How did Our Saviour prove that He was really risen from the dead?

By showing Himself first to the holy women, then to His disciples, and finally to five hundred persons at once. His disciples not only saw Him, but ate and drank with Him, not once only, but repeatedly, and for forty days.

It was through combat and inexpressible sufferings that Our Saviour gained victory. So also with us. Only by labor, combat, and sufferings shall we win the crown of eternal life; though redeemed by Christ from the servitude of Satan and sin,



we shall not be able to enter the kingdom of Christ unless, after His example and by His grace, we fight till the end against the flesh, the devil, and the world; for only he that perseveres to the end shall receive the crown (II. Tim. ii. 5).

Easter Monday.

In the Introit of the Mass of this day the Church brings before our eyes the entrance of the Israelites into the promised land, which is a type of the kingdom of heaven, under Josue, who is a type of Christ.

"The Lord hath brought you into a land flowing with milk and honey, alleluia: and that the law of the Lord may be ever in your mouth, alleluia, alleluia. Give glory to the Lord and call upon His name, declare His deeds among the gentiles." Glory be to the Father, etc.

Prayer.

O God, Who hast bestowed remedies on the world in the paschal solemnities, grant to Thy people heavenly gifts, we beseech Thee, that they may both deserve to obtain perfect liberty, and arrive at life everlasting. Through Jesus Christ our Lord, etc.

EPISTLE. *Acts* x. 37-43.

In those days: Peter standing in the midst of the people, said: Men, brethren, you know the word which hath been published through all Judea: for it began from Galilee, after the baptism which John preached, Jesus of Nazareth: how God anointed Him with the Holy Ghost, and with power, Who went about doing good, and healing all that were oppressed by the devil, for God was with Him. And we are witnesses of all things that He did in the land of the Jews and in Jerusalem, Whom they killed, hanging Him upon a tree. Him God raised up the third day, and gave Him to be made manifest, not to all the people, but to witnesses pre-ordained by God, even to us, who did eat and drink with Him after He arose again from the dead: and He commanded us to preach to the people, and to testify that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins, who believe in Him.

Explanation.

Through Jesus sent from God, and through Him alone, forgiveness of sins and salvation are promised to all who truly and firmly believe in Him, and show their belief by deeds. Have such a lively faith, and thou shalt receive forgiveness of sins and life everlasting.

GOSPEL. *Luke* xxiv. 13-35.

At that time: two of the disciples of Jesus went the same day to a town, which was sixty furlongs from Jerusalem, named

Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus Himself also drawing near went with them. But their eyes were held that they should not know Him. And He said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to Him: Art Thou only a stranger in Jerusalem and hast not known the



things that have been done there in these days? To whom He said: What things? And they said: Concerning Jesus of Nazareth, Who was a prophet, mighty in work and word before God and all the people, and how our chief priests and princes delivered Him to be condemned to death and crucified Him. But we hoped that it was He that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company, affrighted us, who before it was light were at the sepulchre. And not finding His body, came, saying that they had also seen a vision of angels, who say that He is alive. And some of our

people went to the sepulchre: and found it so as the women had said, but Him they found not. Then He said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into His glory? And beginning at Moses and all the prophets, He expounded to them in all the Scriptures the things that were concerning Him. And they drew nigh to the town whither they were going: and He made as though He would go farther. But they constrained Him, saying: Stay with us, because it is towards evening, and the day is now far spent. And He went in with them. And it came to pass, whilst He was at table with them, He took bread, and blessed, and broke, and gave to them. And their eyes were opened, and they knew Him: and He vanished out of their sight. And they said one to the other: Was not our heart burning within us, whilst He spoke in the way, and opened to us the Scriptures? And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way: and how they knew Him in the breaking of bread.

Why did Jesus appear as a stranger to the two disciples?

He appeared to them as a stranger, says St. Gregory, because He meant to deal with them according to their dispositions, and according to the firmness of their faith. They seemed not to have believed in Him as the Son of God, but to have expected a hero or prince who should deliver them from their subjection to the Romans. Thus Christ was, indeed, yet a stranger in their hearts, and chose to appear to them as such, to free those who loved Him from their false notions, to convince them of the necessity of His passion, and to reveal Himself to them, as soon as their understandings should be enlightened, and their hearts filled with desire. Thus God orders the disposal of His graces according to our dispositions; according to our faith and trust; according to our love and fidelity.

Easter Tuesday.

To praise and thank God for the mystery of redemption, the Church sings at the Introit of the Mass: "He hath given

them the water of wisdom to drink, alleluia. He shall be made strong in them, and shall not be moved, alleluia. And He shall exalt them forever, alleluia, alleluia (Ecclus. xv. 3). Give glory to the Lord, and call upon His name, declare His deeds among the Gentiles" (Ps. civ. 1). Glory be to the Father, etc.

Prayer.

O God, Who dost ever multiply thy Church by a new progeny, grant to Thy servants that they may retain in their lives the mystery which they have received by faith. Through Jesus Christ our Lord, etc.

EPISTLE. *Acts* xiii. 26-33.

In those days, Paul rising up, and with his hand bespeaking silence, said: Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing Jesus, nor the voices of the prophets, which are read every Sabbath, judging Him have fulfilled them. And finding no cause of death in Him, they desired of Pilate that they might kill Him. And when they had fulfilled all things that were written of Him, taking Him down from the tree they laid Him in a sepulchre. But God raised Him up from the dead the third day: Who was seen for many days by them, who came up with Him from Galilee to Jerusalem, who to this present are His witnesses to the people. And we declare unto you that the promise which was made to our fathers, this same God hath fulfilled to our children, raising up Jesus Christ our Lord.

Explanation.

Like St. Peter, so St. Paul founds the truth of his doctrine upon the resurrection of Jesus, because Christ had given this as the special proof of the truth of His doctrine. Had He not risen from the dead He would not have been the Son of God, and could not have redeemed mankind. The resurrection is, therefore, the foundation of our belief. On that account He allowed His disciples for a while to doubt, and only to believe after He had given them irrefragable proofs of His resurrection by repeatedly appearing to them; that by their doubts and cautious unbelief the wounds of unbelief in our hearts

might be healed, and we might know how true is the resurrection, and how firmly founded our faith.

GOSPEL. *Luke* xxiv. 36-47.

At that time: Jesus stood in the midst of His disciples, and saith to them: Peace be to you: it is I, fear not. But they being troubled and frighted, supposed that they saw a spirit. And He said to them: Why are you troubled, and why do thoughts arise in your hearts? See My hands and feet, that it is I Myself; handle, and see: for a spirit hath not flesh and bones, as you see Me to have. And when He had said this, He showed them His hands and feet. But while they yet believed not, and wondered for joy, He said: Have you here anything to eat? And they offered Him a piece of a broiled fish and a honeycomb. And when He had eaten before them, taking the remains He gave to them. And He said to them: These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures. And He said to them: Thus it is written, and thus it behoved Christ to suffer and to rise again from the dead the third day: and that penance and remission of sins should be preached in His name unto all nations.

Why does Jesus greet His disciples with the words, "Peace be to you"?

1. Because He came to restore to men that peace with God, with themselves, with their neighbor, which sin had destroyed. 2. Because peace is a mark of the children of God, as discord is of sinners. 3. Because peace is the greatest of all goods. Therefore it is that He will have His apostles, after His example, give the greeting of peace on entering a house. Finally, 4. Because He desired to encourage His disciples to confidence by His friendliness.

Why did Our Saviour retain the marks of His wounds after His resurrection?

1. To show that it was the same body which had been wounded during His passion, and to show that He was really risen from the dead. 2. To teach us that we too shall, in like

manner, rise with our bodies. 3. To make known to us the greatness of His love, through which He has graven us, as it were, on His hands and feet, and in His heart (Isaias xlix. 16). 4. To impart to us confidence in His endless mercy, and to encourage us to combat against the world, the flesh, and the devil. 5. To prepare a place of refuge, and an inexhaustible fountain of consolation for all the miserable, afflicted, and tempted. 6. To terrify the impenitent, whom, on the day of judgment, He will show how much He has suffered for them, and that they have been the cause of their own destruction. Oh, let us endeavor to think often on the wounds of Jesus, that we may thereby be encouraged to lead pious lives acceptable to God.

Aspiration.

O Jesus, grant that the precious blood which flowed from Thy wounds for me and all sinners may not be lost.

INSTRUCTION ON WHAT WE OUGHT TO BELIEVE CONCERNING THE HOLY SCRIPTURES.

"He opened their understanding, that they might understand the Scriptures."—*Luke* xxiv. 45.

Is it free to every one to read and explain Holy Scripture according to his own opinion?

No; that must be done with submission and conformity to the teaching of the Church. Questions of faith cannot be settled by appealing to the Holy Scriptures alone, since they themselves are liable to be misunderstood. For this reason the Church has done wisely in making the printing, reading, and explaining of Holy Scripture depend upon the permission of lawful spiritual superiors.

What, therefore, must one do who desires to read the Holy Scriptures?

He must read them, 1. Only with the permission of the ecclesiastical superiors. 2. With the subjection of his own opinion to the decisions of the Church, and the interpretation of the holy fathers. 3. With suitable preparation, by prayer and fasting, as St. Thomas of Aquin did, and with devotion and care.

First Sunday after Easter, Called "Dominica in Albis," or Low Sunday.

Why is this Sunday called "Dominica in Albis," (White Sunday)?

Because, in the earlier times, those who had been baptized on Holy Saturday on this day laid aside the white garments which they had then received, and put on their necks an "Agnus Dei," made of white wax, and blessed by the Pope, to remind them continually that they were bound to preserve that innocence unstained. The Church therefore sings, at the Introit of the Mass, "As new-born babes, alleluia, desire the rational milk without guile, alleluia, alleluia, alleluia (1 Pet. ii. 2). Rejoice to God our helper; sing aloud to the God of Jacob. Glory be to the Father," etc. (Ps. lxxx. 1).

Prayer.

Grant, we beseech Thee, Almighty God, that we who have performed the paschal solemnities, may, by Thy grace, preserve them in our life and conduct. Through Jesus Christ our Lord, etc.

EPISTLE. I. *John* v. 4-10.

Dearly Beloved: Whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the Spirit which testifieth, that Christ is the truth. And there are three Who give testimony in heaven, the Father, the Word, and the Holy Ghost. And these three are one. And there are three that give testimony on earth: the spirit, and the water, and the blood, and these three are one. If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because He hath testified of His Son. He that believeth in the Son of God, hath the testimony of God in himself.

Explanation.

By loving faith in Jesus as the Son of God, we can surely overcome the world, because that faith shows us in God, our

Father; in the world to come, our true country; in Jesus, our example; teaching us to love God above all things, to disregard the world, and worldly goods, and to strive for the eternal. That Jesus is the Son of God, St. John shows: 1. By the threefold testimony on earth, of the water at the baptism in Jordan; of the blood at the death on the cross, of the spirit in the miraculous effects wrought in those that believed. 2. By the threefold testimony from heaven of the Father, the Son, and the Holy Ghost.

Aspiration.

O Jesus, I believe in Thee, as the Son of the living God! Grant that through this faith I may victoriously combat the flesh, the world, the devil, and every inclination to evil, and obtain everlasting life.

GOSPEL. *John* xx. 19-31.

At that time: When it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when He had said this, He showed them His hands, and His side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand, and put it into My side: and be not faithless but believing. Thomas answered, and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me,

Thomas, thou hast believed: Blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of His disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God: and that believing, you may have life in His name.

Why does Jesus so often say, "*Peace be to you*"?

To signify that He had restored peace between God and man; to show how men might know His disciples; and how necessary to salvation the preservation of peace is.

Why did God permit Thomas to disbelieve the appearance of Christ to the other disciples?

That we might thereby be strengthened in faith, for as Christ took away all doubt from Thomas, by appearing again, the resurrection of Christ by that means becomes, as St. Gregory says, so much the more credible and certain.

What is it to believe in God?

To receive as immovably certain what God has revealed to us, although we cannot understand it.

What must we, therefore, believe?

All that God has revealed.

Why must we believe all this?

Because God, the infallible truth, has revealed it. This belief is as necessary to salvation as it is reasonable in itself.

How can we certainly know what God has or has not revealed, and which this one true faith is?

Through His Church, which is guided by the Holy Ghost to all truth, and in which Jesus Christ dwells till the end of time.

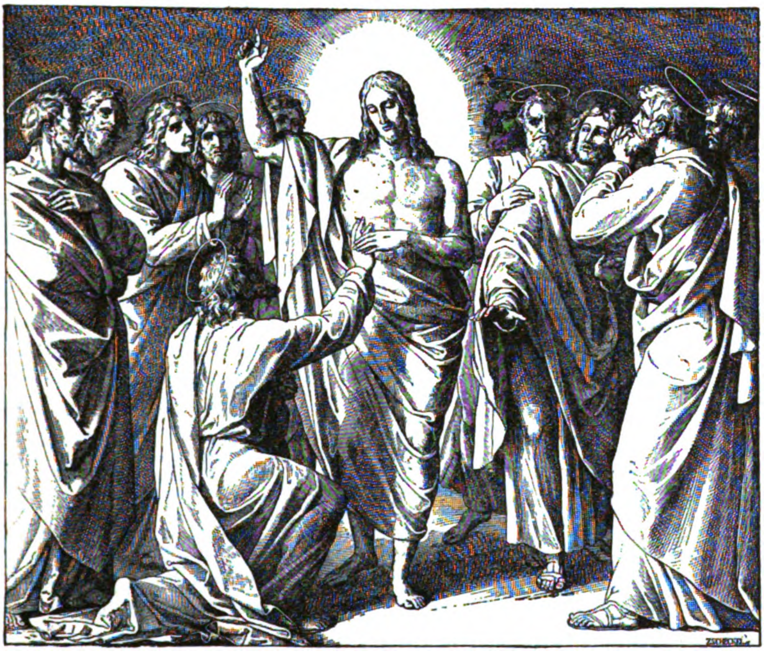
How can we know the Church of Christ?

By this, that, like the truth, she is one, holy, apostolic, and catholic.

Which is this true Church of Christ?

The Roman Catholic, since she alone possesses the above-mentioned marks of the true Church. She alone has preserved unity in faith and in the holy sacraments, and is subordinate to one visible head, the Pope. She alone can trace her derivation

from the apostles to the present day, and can demonstrate this origin as well by her doctrine, as by the succession of her popes and bishops. She alone has all the means of salvation, and she alone has produced saints. Finally, she alone embraces all ages, and shines, as St. Augustine says, from one end of the world to



the other, in the splendor of one and the same faith, inviting all to her bosom, to bring them to Jesus.

What answer should a Catholic make to objections against the Mass, purgatory, and such like?

He should say, I believe these and the like matters of faith, because God, Who is Truth, has revealed them: I believe that He has thus revealed them, because the Roman Catholic Church, which teaches them to me, has all the marks of the true Church of Christ, guided by God, and cannot therefore deceive me.

Is it sufficient for salvation to have the true faith, and to belong to the true Church?

No; we must live according to that faith,—that is, we must observe what it commands, avoid what it forbids, and often, particularly in temptation, make an act of faith.

Second Sunday after Easter.

THE Church continues to praise God for the resurrection of Jesus, and the graces thereby procured for us, and sings accordingly, at the Introit of the Mass: "The earth is full of the mercy of the Lord, alleluia. By the word of the Lord the heavens were established, alleluia, alleluia. Rejoice in the Lord, O ye just; praise becometh the upright." Glory be to the Father, etc.

Prayer.

O God, Who by the humility of Thy Son hast raised up a fallen world, grant to Thy faithful everlasting joy, that those whom Thou hast delivered from the evils of eternal death Thou mayest make to enjoy everlasting happiness. Through Jesus Christ, our Lord, etc.

EPISTLE. I. *Peter* ii. 21-25.

Dearly Beloved: Christ suffered for us, leaving you an example that you should follow His steps; Who did no sin, neither was guile found in His mouth. Who, when He was reviled, did not revile: when He suffered He threatened not: but delivered Himself to him that judged Him unjustly: who His own self bore our sins in His body upon the tree: that we being dead to sins, should live to justice: by Whose stripes you were healed. For you were as sheep going astray, but you are now converted to the shepherd and bishop of your souls.

Practice.

From the example of Christ we should learn to bear in patience crosses, adversities, and even unjust persecutions. How otherwise could we be true sheep of this Good Shepherd, if at the least suffering, at the scoffs and mockeries which men cast at us, we should become angry and revengeful, and seek to retaliate with the like?

Aspiration.

O Lord, grant me grace to follow Thee, my shepherd, not to revile and threaten when I am reviled, calumniated, or persecuted for justice' sake, but for love of Thee to suffer all with patience.

GOSPEL. *John* x. 11–16.

At that time Jesus said to the Pharisees: I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and flieth: and the wolf catcheth and scattereth the sheep: and the



hireling flieth, because he is a hireling, and he hath no care for the sheep. I am the good shepherd: and I know Mine, and Mine know Me. As the Father knoweth Me, and I know the Father: and I lay down My life for My sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear My voice, and there shall be one fold and one shepherd.

How does Christ show that He is the good shepherd?

By taking all pains to seek, to find, and to bring back to the right way the lost sheep—that is, the sinner; finally, that He offers up His life for His flock, and gives Himself to be their food, and a pledge of eternal life (I. John v. 1[illegible]; Rom. v. 8).

How do we know the sheep of Christ?

By their hearing and following the voice of Christ. By

their willingly receiving and striving to fulfil His teachings. By their obeying the Church and her ministers, for whoever hears her, hears God Himself, and, as St. Augustine says, he who will not have the Church for his mother cannot have God for his Father. By their receiving, often and gladly, the food of the Good Shepherd—the holy communion. By being patient and meek, forgiving their enemies readily and willingly. By loving their fellow-men, and by seeking to bring into the one fold those who are out of it.

WHAT WE MUST BELIEVE CONCERNING HOPE.

"I lay down My life for My sheep."—*John* x. 15.

Jesus Christ, by His death, has obtained for us not only forgiveness of our sins, the grace and means of leading lives pleasing to God, but also eternal happiness in the life to come.

In what does eternal happiness consist?
In the clear contemplation and perfect love of God.

What is necessary to obtain eternal happiness?
Before all else, the grace of God, which enlightens our faith, confirms our hope, inflames our love, and, through the holy sacraments, imparts the strength required to do good.

Have we nothing more to do?
We must pray for the grace of God, and zealously cooperate with it, since, as St. Augustine says, though God has created us without our concurrence, yet will He not save us unless we work with Him.

When should we make an Act of Hope?
1. In time of tribulation, and of temptation against this virtue. 2. At receiving the holy sacraments. 3. Frequently during our ordinary life, and at the hour of death.

Third Sunday after Easter—Patronage of St. Joseph.

EPISTLE AND GOSPEL OF THE FEAST.

EPISTLE. *Gen.* xlix. 22–26.

JOSEPH is a growing son, a growing son and comely to behold: the daughters run to and fro upon the wall. But they that held darts provoked him, and quarrelled with him, and en-

vied him. His bow rested upon the strong, and the bands of his arms and his hands were loosed, by the hands of the mighty one of Jacob: thence he came forth a pastor, the stone of Israel. The God of thy father shall be thy helper, and the Almighty shall bless thee with the blessings of heaven above, with the blessings of the deep that lieth beneath, with the blessings of the breasts and of the womb. The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come; may they be upon the head of Joseph, and upon the crown of the Nazarite among his brethren.

GOSPEL. *Luke* iii. 21-23.

At that time: It came to pass when all the people was baptized, that Jesus also being baptized and praying, heaven was opened: and the Holy Ghost descended in a bodily shape as a dove upon Him: and a voice came from heaven: Thou art My beloved Son, in Thee I am well pleased. And Jesus Himself was beginning about the age of thirty years, being (as it was supposed) the son of Joseph.

WHAT WE ARE TO BELIEVE CONCERNING THE EVANGELICAL COUNSELS.

In what does the perfection of the Christian life consist?

In the perfection of love (Col. iii. 14). The more a man separates himself from the world, and unites himself with God, the more perfect he will be. We can attain to the perfection of the Christian life by means of certain excellent practices known as the evangelical counsels which Jesus Christ lays before us, and to which He calls us, without directly commanding us to adopt them. So that the difference between the commandments and the evangelical counsels consists in this: that the commandments bind us by an indispensable obligation, but the evangelical counsels do not. The evangelical counsels are: 1. Voluntary poverty. 2. Perpetual chastity. 3. Entire obedience under a spiritual director.

By voluntary poverty is understood a free-will renunciation of the riches and goods of this world in order to follow Jesus Christ in His poverty. By perpetual chastity we understand a free-will, life-long abstinence, not only from everything that is

contrary to purity, but also abstinence from marriage, in order to live only for God and His holy service in virginal purity. By entire obedience we are to understand a voluntary renunciation of one's own will in order to follow the will and command of a superior whom one chooses for himself. In practising the evangelical counsels there are three points to be observed, in order that they may serve, or help to eternal salvation: 1. They must be practised with a pure intention, seeking thereby nothing else than to please God and to praise His holy name. 2. With great humility, in no way giving ourselves preference over others. 3. By great fidelity in observing not only what one has vowed, but also what is commanded. Also, one should live diligently and strictly according to the commandments, otherwise the practising of the evangelical counsels will be of no avail.

INTROIT, PRAYER, EPISTLE, AND GOSPEL OF THE SUNDAY.

The Church continues to encourage us to rejoice and praise God for the resurrection of Jesus, and sings accordingly, at the Introit of the Mass, "Shout with joy to God, all the earth, alleluia. Sing ye a psalm to His name, alleluia. Give glory to His praise, alleluia! alleluia! alleluia! Say unto God how terrible are Thy works, O Lord. In the multitude of Thy strength, Thy enemies shall lie to Thee" (Ps. lxv.).

Prayer.

O God, Who dost show the light of Thy truth to those that go astray that they may return to the way of justice, grant to all who are numbered among Christians to reject those things which are incompatible with this name, and to pursue those which are becoming. Through Jesus Christ our Lord, etc.

EPISTLE. I. *Peter* ii. 11–19.

Dearly Beloved: I beseech you as strangers and pilgrims, to refrain yourselves from carnal desires which war against the soul, having your conversation good among the gentiles: that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject therefore to every human

creature for God's sake: whether it be to the king as excelling: or to governors as sent by him for the punishment of evil doers, and for the praise of the good: for so is the will of God, that by doing well you may put to silence the ignorance of foolish men: as free, and not as making liberty a cloak for malice, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thanks-worthy, in Christ Jesus our Lord.

Explanation.

St. Peter here reminds us, 1, that we are only pilgrims on earth and should not fasten our hearts on the world and its goods. He admonishes us, 2, to lead an edifying life, particularly when we are among the adversaries of our faith, for, while we may thus do great good, and awaken respect for the Church an un-Catholic and un-Christian life not only brings shame upon him who leads it, but gives scandal to non-Catholics, and places the Church in a false light. He admonishes us, 3, to be subject to our superiors, for God's sake, for it is He Who commands this obedience (Rom. xiii. 1).

Aspiration.

O Jesus, I will impress deeply upon my heart the teaching of Thy apostle, that this world is not my home. Though I should meet in my pilgrimage many adversities, I will patiently combat them, and will not suffer anything to keep me from the way to my true home, heaven. Give me Thy grace, O God, to fulfil this resolution.

GOSPEL. *John* xvi. 16–22.

At that time Jesus said to His disciples: A little while, and you shall not see Me: and again a little while, and you shall see Me: because I go to the Father. Then some of His disciples said one to another: What is this that He saith to us: A little while, and you shall not see Me: and again a little while, and you shall see Me, and because I go to the Father? They said therefore: What is this that He saith, a little while? we know not what He speaketh. And Jesus knew that they had a mind

to ask Him, and He said to them: Of this do you inquire among yourselves, because I said: A little while, and you shall not see Me: and again a little while, and you shall see Me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice: and your joy no man shall take from you.

What is the meaning of the expression, "yet a little while"?

Jesus meant that He was soon to leave His disciples, and that during the time of His passion they would have much to endure; but that He would soon see them again, and that then no one should any more take their joy from them. What, indeed, are the sufferings of time, in comparison with the eternal joy to follow, but a small and trivial thing, passing away in the twinkling of an eye? (2 Cor. iv. 17, 18.)

Why did Jesus tell His disciples beforehand of their sufferings and joys?

1. That they might bear their trials the more easily. 2. That they might not believe their master to be unable to preserve them from sufferings. 3. That by looking to the eternal joy they might make light of present troubles, and keep up their courage. Therefore, says St. Chrysostom, "Tell me, if you were called to a temporal kingdom, but before entering into the palace, where you were to be crowned, had to spend the night in a dark and offensive stable, would this be hard for you? would you not bear it cheerfully, in expectation of the kingdom?"

ENCOURAGEMENT TO PATIENCE IN ADVERSITY.

"You shall lament and weep."—*John* xvi. 20.

Many think that true happiness on earth consists in honors, riches, or pleasures, but Christ, calls, not the rich, but the poor and persecuted, "*blessed.*" He even predicts to His disciples

nothing but sorrows in this world; while to the rich and great, who set their hearts on this world, He predicts nothing but woe, mourning and weeping in the world to come. How much, therefore, are they to be pitied, who, regardless of this truth, think only of spending their days in luxury, but encourage themselves in the illusory hope of reaching heaven, when Christ and all saints have ascended thither only by the way of the cross, and of suffering, and when it is certain that no one can have part in their joys who has not also first borne part of their sorrows.

Fourth Sunday after Easter.

THE Introit of the Mass of to-day is a song of praise and thanksgiving. "Sing ye to the Lord a new canticle, alleluia, for the Lord hath done wonderful things, alleluia. He hath revealed His justice in the sight of the gentiles, alleluia, alleluia. His right hand hath wrought for Him salvation, and His arm is holy." Glory be to the Father, etc.

Prayer.

O God, Who dost unite the hearts of the faithful in one will, grant to Thy people to love what Thou commandest, and to desire what Thou dost promise, that among the changes of this world our hearts may be fixed on that place where true joys reside. Through Jesus Christ our Lord, etc.

EPISTLE. *James* i. 17-21.

Dearly Beloved: Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with Whom there is no change, nor shadow of alteration. For of His own will hath He begotten us by the word of truth, that we might be some beginning of His creatures. You know, my dearest brethren. And let every man be swift to hear: but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

Practice.

In this epistle the Church teaches us that every good gift comes from God. But the most precious gift is, that He of His

grace through the doctrines and institutions of Christianity, has made us new men, children of God, and heirs of the kingdom of heaven. The Church admonishes us, further, to walk worthy of this grace; to love God as our Father, to listen to His word willingly, without complaining when He chastises us, and to shun all impurity, anger, and multiplicity of words, in which "there shall not want sin" (Prov. x. 19).

Aspiration.

Help me, O God, to preserve the grace received in baptism; give me, therefore, a great love for Thy word. Deliver me from all inordinate passions, that I may walk worthy of Thee, purely and with patience.

GOSPEL. *John* xvi. 5–14.

At that time Jesus said to His disciples: I go to Him that sent Me; and none of you asketh Me: Whither goest Thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go: for if I go not, the Paraclete will not come to you: but if I go, I will send Him to you. And when He is come, He will convince the world of sin, and of justice, and of judgment; of sin: because they believed not in Me. And of justice: because I go to the Father: and you shall see Me no longer. And of judgment: because the prince of this world is already judged. I have yet many things to say to you: but you cannot bear them now. But when He the Spirit of truth is come, He will teach you all truth; for He shall not speak of Himself; but what things soever He shall hear, He shall speak, and the things that are to come He shall show you. He shall glorify Me: because He shall receive of Mine, and shall show it to you.

Why did Jesus say, "I go to My Father"?

To reprove His disciples for giving way to excessive sorrow over His departure, which was to be the means of purifying and strengthening their virtue, and of perfecting the work of redemption, for them and for all the world. Learn from this, not to give way to too much sorrow in adversity.

How has the Holy Ghost convinced the world of sin, of justice, and of judgment?

He has convinced the world, 1, *of sin*, by making the Jews

know and lament the monstrous crime which they committed against Christ, and this He effected particularly at Pentecost.

2. *Of justice*, by teaching the innocence and holiness of Jesus, on account of which God gave Him a kingdom, and required men to worship Him as the true God.

3. *Of judgment*, by everywhere overcoming the prince of darkness, destroying his kingdom, casting down the temples of idolatry, and in their place, by seemingly weak means, establishing the kingdom of truth and virtue.

How does the Holy Ghost teach all truths?

By preserving the pastors and teachers of the Church from all errors, in their teaching of faith and morals, and by instructing each member of the Church in the truths of salvation.

Aspiration.

Whither am I going? Will my life bring me to God? O my God and my Lord, direct my feet in the way of Thy commandments, and keep my heart free from sin, that the Holy Ghost, finding nothing in me worthy of punishment, may teach me all truth, and bring me safely to Thee, Who art the eternal truth. Amen.

Fifth Sunday after Easter.

THE Introit of the Mass is again a joyful thanksgiving for our redemption. "Declare the voice of joy, and let it be heard, alleluia; declare it even to the ends of the earth; the Lord hath delivered His people, alleluia, alleluia" (Isaias xlviii. 20). "Shout with joy to God, all the earth, sing ye a psalm to His name, give glory to His praise." Glory be to the Father, etc.

Prayer.

O God, from Whom all good things proceed, grant to Thy suppliants that by Thy inspiration we may think those things that are right, and by Thy direction perform them. Through Jesus Christ our Lord, etc.

EPISTLE. *James* i. 22–27.

Dearly Beloved: Be ye doers of the word, and not hearers only: deceiving your own selves. But if a man be a hearer of

the word, and not a doer: he shall be compared to a man beholding his own countenance in a glass: for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation: and to keep one's self unspotted from this world.

GOSPEL. *John* xvi. 23-30.

At that time Jesus said to His disciples: Amen, amen I say to you: if you ask the Father anything in My name, He will give it you. Hitherto you have not asked anything in My name: ask, and you shall receive, that your joy may be full. These things I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father: in that day you shall ask in My name: and I say not to you, that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again I leave the world and I go to the Father. His disciples say to Him: Behold now Thou speakest plainly, and speakest no proverb; now we know that Thou knowest all things, and Thou needest not that any man should ask Thee. By this we believe that Thou comest forth from God.

Why does God wish us to pray to Him?

To remind us: 1. That all good things come from Him, and that without Him we have nothing. 2. That we may confide in Him and try to make ourselves worthy of His divine grace, by thoughts pleasing to Him, and valuing more, and using better, the graces we receive.

Why is our prayer often not heard?

Because we often ask for something that would be more hurtful than profitable to us.

When ought we to pray?

At all times, but especially at, 1, morning, noon, and night; 2, in time of great temptation; 3, when receiving the sacraments; 4, when about to undertake anything important; 5, at the hour of death.

Which is the best of all prayers?

The Lord's Prayer; but though we say it a hundred times, it will fail to produce its beneficial effects if we repeat it thoughtlessly, without thinking of its meaning or purpose.

SHORT EXPLANATION OF THE LORD'S PRAYER.

Why does this prayer commence with "Our Father"?

To encourage us thereby to a child-like confidence in God, as our Father, Who loves all men, and is ever ready to help them.

Why do we say, "Who art in heaven," since God is everywhere?

To admonish us to lift up our hearts to heaven, our true home, where God has set up the throne of His kingdom.

What do we ask of God in this prayer?

In the first petition, "hallowed be Thy name," we pray that God may be known and loved by all men, and that His name may be glorified by a Christian life.

In the second petition, "Thy kingdom come," we pray God to enter and rule in our hearts by His grace, to spread His Church throughout the whole world, and after our death to award us eternal happiness.

In the third petition, "Thy will be done on earth, as it is in heaven," we offer ourselves entirely to God, and declare ourselves ready to be subject to the dispositions of His holy will, as are the angels in heaven, and pray to Him for grace to do this.

In the fourth petition, "give us this day our daily bread," we ask for all things which we need; for the body, as food and clothing, and for the soul, as grace and the divine word.

In the fifth petition, "forgive us our trespasses, as we forgive those that trespass against us," we pray to God for forgiveness, but only so far as we forgive those that injure us. We must therefore remember that we shall not obtain forgiveness

from God so long as we have in our hearts hatred against any one.

In the sixth petition, "and lead us not into temptation," we acknowledge our frailty, and ask God to remove temptations from us, or, if He permit us to fall into those which the world, the flesh, and the devil prepare for us, to give us grace not to consent to them, but, by combating and overcoming them, to gain the merit and the crown of justice.

In the seventh petition, "but deliver us from evil," we pray to God to preserve us from sin, and the occasions of sin; an evil death and hell; also from all temporal evils, so far as may be for the salvation of our souls.

Rogation Days.

THE Monday, Tuesday, and Wednesday before the Ascension are observed as days of solemn supplication, and are called *Rogation Days*, from the Latin word *rogatio*, meaning *Litany*, because the Litany of the Saints is chanted on those days in the processions which take place.

The Rogation days originated in France. In the year 469 the city of Vienne suffered from earthquakes, failure of crops, and other calamities. The pious Bishop Mamertus, who saw in the events the judgment of God, called upon his flock to appease Heaven by penances, processions, and prayers during the three days before Ascension day. The example of Mamertus was followed by all the French bishops, and the custom finally became general. These three Rogation days serve also as a preparation for the feast of the Ascension, which reminds us that we have the most powerful intercessor in Our Saviour, Who is now enthroned at the right hand of the Father.

The Feast of the Ascension.

AT the Introit of the Mass the Church sings the words spoken by the angels to the apostles when Jesus ascended to heaven: "Ye men of Galilee, why wonder ye, looking up to heaven? Alleluia. He shall so come as you have seen Him going up into heaven, alleluia! alleluia! alleluia! Oh, clap your hands, all ye nations, shout unto God with the voice of joy." Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, Almighty God, that we who believe that Thy only-begotten Son, our Redeemer, ascended this day into heaven, may ourselves also, in mind, dwell in heavenly things. Through Jesus Christ our Lord, etc.

EPISTLE. *Acts* i. 1-11.

The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach until the day on which,



giving commandments by the Holy Ghost to the apostles whom He had chosen, He was taken up: to whom also He showed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God. And eating together with them, He commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard, saith He, by my mouth: for John, indeed, baptized with water, but you shall be baptized with the Holy Ghost not many days hence. They therefore who were come together asked Him, saying: Lord, wilt Thou

at this time restore again the kingdom to Israel? But He said to them: It is not for you to know the times or moments which the Father hath put in His own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when He had said these things, while they looked on, He was raised up: and a cloud received Him out of their sight. And while they were beholding Him going up to heaven, behold two men stood by them in white garments, who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus Who is taken up from you into heaven, shall so come as you have seen Him going into heaven.

Explanation.

For forty days after His resurrection, Jesus remained with His disciples, to convince them of the truth of His resurrection, to teach them in regard to His kingdom, that is, His Church, and their vocation; and as they were still thinking of an earthly kingdom to be established by Christ, He referred them to the instruction of the Holy Ghost, and then ascended to heaven, whence He shall come to be our judge.

Rejoice over the instructions which are preserved for you through the Church; but rejoice especially that Jesus has taken possession of the glory gained by His most profound humiliations, for now He is there an intercessor for you; there He prepares for you a mansion; there is now your home. To-day look up to heaven where Christ is, hope, suffer, love, and pray.

GOSPEL. *Mark* xvi. 14–20.

At that time, as the eleven were at table, Jesus appeared to them and He upbraided them with their incredulity and hardness of heart: because they did not believe them who had seen Him after He was risen again. And He said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they

shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they going forth preached everywhere, the Lord working withal, and confirming the word with signs that followed.

"Let us," says St. Augustine, "in spirit, ascend with Christ, that when the time comes we may follow Him in body also. But we must know, dear brethren, that neither pride, nor avarice, nor impurity can ascend with Christ, our Lord, for pride does not keep company with the teacher of humility, nor wickedness with the source of all good, nor impurity with the Son of the Virgin."

Aspiration.

O King of glory! Who didst on this day ascend victoriously above the heavens, leave us not orphans, but send us, from the Father, the Spirit of truth Whom Thou hast promised, and receive us all into Thy glory.

Why, on this day, is the Easter-candle extinguished and carried away after the gospel?

It is done in remembrance of the hour in which Christ, Who is typified by the Easter-candle, left this earth.

Sixth Sunday after Easter.

THIS Sunday is a preparation for the feast of Pentecost. At the Introit of the Mass, the Church sings: "Hear, O Lord, my voice, with which I have cried to Thee, alleluia. My heart hath said to Thee, I have sought Thy face; Thy face, O Lord, will I seek; turn not away Thy face from me, alleluia, alleluia. The Lord is my light and my salvation, whom shall I fear?" Glory be to the Father, etc.

Prayer.

O almighty and everlasting God, grant us ever to entertain a devout affection towards Thee, and to serve Thy majesty with a sincere heart. Through Jesus Christ our Lord, etc.

EPISTLE. I. *Peter* iv. 7-11.

Dearly Beloved: Be prudent, and watch in prayers. But before all things have a constant mutual charity among yourselves;

for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same to one another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God. If any man minister, let him do it as of the power which God administereth: that in all things God may be honored through Jesus Christ our Lord.

Practice.

The virtues here recommended are excellent preparatives for receiving the Holy Ghost, for nothing makes us more worthy of His grace than temperance, prayer, charity, unity, and hospitality towards our neighbors. Endeavor, therefore, to exercise these virtues, and every day during the following week pray fervently to the Holy Ghost for help in your endeavors.

GOSPEL. *John* xv. 26, 27; xvi. 1–4.

At that time Jesus said to His disciples: When the Paraclete cometh Whom I will send you from the Father, the Spirit of truth, Who proceedeth from the Father, He shall give testimony of Me: and you shall give testimony, because you are with Me from the beginning. These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor Me. But these things I have told you, that when the hour shall come, you may remember that I told you.

What kind of sin is scandal?

It is a frightful sin. By it countless sins are occasioned, thousands of souls are carried to perdition, while the loving design of God for the salvation of men is frustrated.

How, in general, is scandal given?

By saying, doing, or neglecting to do something which becomes the occasion of sin to another.

When do parents give scandal?

When they set a bad example to their children. When they do not correct them for doing wrong, or neglect to keep them from what is bad and to teach them that which is good.

How do employers give scandal?

In much the same way that parents give scandal to their children: when, by bad example or by command, they keep their servants or other employees from divine service, or neglect to make them attend it. When they themselves use, or give to others, flesh-meat on days of abstinence. When they order the commission of sin.

Pentecost.

WHAT is Pentecost?

The solemn anniversary of the day on which the Holy Ghost came down, under the appearance of fiery tongues, upon



Mary the Mother of Jesus, and His apostles and disciples, who were assembled in prayer at Jerusalem.

To express her joy at the descent of the Holy Ghost, the Church sings, at the Introit of the Mass, "The Spirit of the Lord hath filled the whole earth, alleluia, and that which containeth all things, hath knowledge of the voice, alleluia, alleluia" (Wis. i. 7). "Let God arise, and His enemies be scattered;

and let them that hate Him fly before His face." Glory be to the Father, etc.

Prayer.

O God, Who on this day didst instruct the hearts of the faithful by the light of the Holy Spirit, grant that we may be truly wise in the same Spirit, and ever rejoice in His consolation. Through Jesus Christ our Lord, etc.

EPISTLE. *Acts* ii. 1-11.

When the days of the Pentecost were accomplished, they were all together in one place: and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them: and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now there were dwelling at Jerusalem Jews, devout men out of every nation under heaven. And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying: Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God.

Why does the Church celebrate this day so solemnly?

To praise and thank God for sending the Holy Ghost, Who gave so many spiritual graces and fruits to men.

Why did the Holy Ghost appear under visible signs?

It was done to attract attention, and to indicate outwardly what took place inwardly. The roar of the mighty wind, according to the language of the prophets, pointed to the approaching Godhead, and was intended to announce something extraordinary. The appearance of tongues signified the gift of languages, and the division of them the difference of gifts imparted

by the Holy Ghost. The fire which lightens, warms, and quickly spreads, denoted the love of God, the power and joy with which the apostles, and mankind through them, should be filled, and indicated the rapid extension of Christianity.

What were the effects of the descent of the Holy Ghost upon the apostles?

Being enlightened and made acquainted with all truth, freed from all fear and faint-heartedness, and undaunted, the apostles preached everywhere Christ crucified, and for love of Him endured with joy all sufferings. Their discourses were understood by all present, as if they had carefully learned each particular language. From that time Christianity spread with wonderful rapidity throughout the whole world. Pray the Holy Ghost to-day to enlighten you also, to inflame you with holy love, and to give you strength daily to increase in all goodness.

GOSPEL. *John* xiv. 23-31.

At that time Jesus said to His disciples: If any one love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him. He that loveth Me not, keepeth not My words. And the word which you have heard is not Mine: but the Father's Who sent Me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you; My peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away and I come to you. If you loved Me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it came to pass: that when it shall come to pass, you may believe. I will not now speak many things with you: for the prince of this world cometh, and in Me he hath not anything. But that the world may know that I love the Father: and as the Father hath given Me commandment, so do I.

Why is the Holy Ghost called a spirit, and the Holy Spirit?

Because He proceeds from the Father and the Son, and is, as it were, the Spirit of the Father and the Son.

What does the Holy Ghost effect in men?

He renews their hearts, by cleansing them from sin, by imparting to them the sanctification and likeness to God gained through Christ, together with all these supernatural gifts and graces by which they can become holy and happy, and brings forth in them wonderful fruits of sanctity.



Which are these gifts of the Holy Ghost?

The seven following:

1. The gift of wisdom, which teaches us to value the heavenly more than the earthly, infuses into us a longing for the same, and points out to us the right means to salvation.

2. The gift of understanding, which enlightens us to rightly understand the mysteries and doctrines of our holy religion.

3. The gift of counsel in doubtful cases, which enables us to know what to do or omit, and what to advise others. This gift is particularly necessary for superiors, for those who are changing their state of life, and for those who are entangled in perplexing and unfortunate marriage relations.

4. The gift of fortitude, which banishes all timidity and

human respect, strengthens a man to hate sin, and steadfastly to practise virtue; preferring contempt, temporal loss, persecution, and even death, to denying Christ by word or deed.

5. The gift of knowledge, by which the Holy Ghost enlightens us with an inner light, that we may know ourselves, the snares of self-love, of our passions, of the devil, and of the world, and may choose the fittest means to overcome them.

6. The gift of piety and devotion, which infuses into us veneration for God and divine things, and joy in conversing with Him.

7. The gift of the fear of God, that childlike fear, which dreads no other misfortune than that of displeasing God, and which accordingly flees sin as the greatest evil.

Which are the fruits of the Holy Ghost?

They are the twelve following: 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Benignity. 6. Goodness. 7. Long-suffering. 8. Mildness. 9. Faith. 10. Modesty. 11. Continency. 12. Chastity.

These fruits should be visible in the Christian, for thereby men shall know that the Holy Ghost dwells in him, as the tree is known by its fruit.

Whit-Monday.

FILLED with joy over the gracious descent of the Holy Ghost, the Church sings, at the Introit of the Mass, "He fed them with the fat of wheat, alleluia, and filled them with honey out of the rock, alleluia, alleluia. Rejoice to God, our helper, sing aloud to the God of Jacob" (Ps. lxxx.). Glory be to the Father, etc.

Prayer.

O God, Who didst give the Holy Spirit to Thy apostles, grant to Thy people the effect of their pious prayers, that on those to whom Thou hast given grace, Thou mayest also bestow peace. Through Christ our Lord, etc.

EPISTLE. *Acts* x. 34, 42–48.

In those days Peter, opening his mouth, said: Men, brethren, the Lord commanded us to preach to the people, and to testify

that it is He Who was appointed by God to be judge of the living and of the dead. To Him all the prophets give testimony, that by His name all receive remission of sins, who believe in Him. While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost was poured out upon the gentiles also. For they heard them speaking with tongues, and magnifying God. Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus Christ.

GOSPEL. *John* iii. 16–21.

At that time Jesus said unto Nicodemus: God so loved the world, as to give His only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. For God sent not His Son into the world to judge the world, but that the world may be saved by Him. He that believeth in Him is not judged. But He that doth not believe, is already judged: because he believeth not in the name of the only-begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light, for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God.

By what has God most shown the greatness of His love?

By giving up His only-begotten Son to the most painful and ignominious death, that we, the guilty, might be delivered from eternal death, and have life everlasting.

If, then, so many are lost, is it the fault of God?

No: as the physician gives up only the incurable, so God condemns only those who believe not in Christ as their Saviour and God; who love darkness, that is, the principles and works which correspond to their corrupt inclinations; who despise Jesus, the light of the world, and His doctrines; who neglect the divine service, the public instructions, and the reception of

the holy sacraments; who take this licentious life for wisdom and enlightenment; who refuse to be taught, and have pronounced their own condemnation, even before the final judgment.

Why should we love God?

Because He has loved us from eternity: He loved us when as yet we were not. If we love him who does us some good, who helps us in need, or exposes himself to danger for our sake, how much more should we love Him Who has given us all that we have: the angels to be our guards, the sun, moon, and stars to be our light; the earth to be our dwelling-place; the elements, plants, and animals to supply our necessary wants, and to serve for our advantage and enjoyment; Who continually preserves us and protects us from countless dangers; Who has subjected Himself for our sake, not merely to the danger of His life, but to the most painful and humiliating death; Who forgives all our sins, heals all our infirmities, redeems our life from destruction, and crowns us with compassion and mercy.

Whit-Tuesday.

THE Introit of the Mass is again a song of joy: "Receive the joy of your glory, alleluia; giving thanks to God, alleluia; Who hath called you to a heavenly kingdom. Attend, O My people, to My law, incline your ears to the words of My mouth." Glory be to the Father, etc.

Prayer.

May the power of the Holy Ghost be with us, O Lord, we beseech Thee, which may mercifully purify our hearts and defend them from all adversities. Through Our Lord Jesus Christ, Who liveth and reigneth in the unity of the same.

EPISTLE. *Acts* viii. 14–17.

In those days: When the apostles who were in Jerusalem, had heard that Samaria had received the word of God; they sent unto them Peter and John. Who, when they were come, prayed for them, that they might receive the Holy Ghost. For He was not as yet come upon any of them: but they were only

baptized in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

Explanation.

The Samaritans had been converted and baptized by Philip the Deacon. Peter and John administered to them, by the imposition of hands and prayer, the Sacrament of Confirmation.

Is Confirmation a sacrament?

Yes, for Jesus Christ has promised the Holy Ghost not only to the apostles, but also to all the faithful, to confirm them fully in faith and charity.

What is the outward sign of this sacrament?

The imposition of the bishop's hands, the anointing with the chrism, and the words of the bishop.

What grace is conveyed through this sacrament?

Through holy Confirmation, God confirms and completes in the Christian the grace of Baptism, and strengthens him for the combat with his spiritual enemies. Confirmation, like Baptism, cannot be received more than once, because the grace received in these sacraments is always efficacious if we only cooperate with it; and because in these sacraments we receive also an indelible character, which forever distinguishes the souls of those who have been baptized and confirmed from those who have not.

GOSPEL. *John* x. 1–10.

At that time Jesus said to the Pharisees: Amen, amen, I say to you: he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers. This proverb Jesus spoke to them. But they understood not what He spoke to them. Jesus therefore said to them again: Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door.

By Me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal and to kill and to destroy. I am come that they may have life, and may have it more abundantly.

How is this parable to be understood?

The sheepfold is the Church, or congregation of the faithful; the door for the flock is Baptism; for the pastors, lawful vocation and mission from God, through their spiritual superiors; the chief pastor is Christ; the sheep are the faithful; the invisible door-keeper is the Holy Ghost, inasmuch as He prepares hearts for Jesus; the visible door-keeper is the bishop or his representatives. The thieves and robbers are the Pharisees and heretics of all ages, who lead astray the sheep of Christ, and destroy their spiritual life by false doctrines. If we would not become the prey of thieves and murderers, we must follow the doctrines of the teachers and pastors whom Christ has appointed for His Church.

Wednesday after Pentecost—Ember Day.

EPISTLE. *Acts* v. 12–16.

In those days: By the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. But of the rest no man durst join himself unto them; but the people magnified them. And the multitude of men and women who believed in the Lord was more increased: insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow any of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multitude out of the neighboring cities, bringing sick persons, and such as were troubled with unclean spirits, who were all healed.

GOSPEL. *John* vi. 44–52.

At that time Jesus said to the multitudes of the Jews: No man can come to Me, except the Father, Who hath sent Me, draw him, and I will raise him up in the last day. It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father, and hath learned, cometh to Me.

Not that any man hath seen the Father, but He Who is of God, He hath seen the Father. Amen, amen, I say unto you: He that believeth in Me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it he may not die. I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give is My flesh for the life of the world.

Friday after Pentecost—Ember Day.

EPISTLE. *Joel* ii. 23–27.

Thus saith the Lord God: O children of Sion, rejoice, and be joyful, in the Lord your God: because He hath given you a teacher of justice, and He will make the early and the latter rain to come down for you as in the beginning. And the floors shall be filled with wheat, and the presses shall overflow with wine and oil. And I will restore to you the years which the locust, and the bruchus, and the mildew, and the palmer-worm have eaten: My great host which I sent upon you. And you shall eat in plenty, and shall be filled: and you shall praise the name of the Lord your God, Who hath done wonders with you, and My people shall not be confounded forever. And you shall know that I am in the midst of Israel: and I am the Lord your God, and there is none besides: and My people shall not be confounded forever, saith the Lord Almighty.

GOSPEL. *Luke* v. 17–26.

At that time: It came to pass on a certain day, as Jesus sat teaching, that there were Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was to heal them. And behold men brought in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before Him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, and let him down through the tiles with his bed, into the midst before Jesus. Whose faith when He saw, He said: Man, thy sins are forgiven thee. And the scribes and Pharisees began to

think, saying: Who is this Who speaketh blasphemies? Who can forgive sins but God alone? And when Jesus knew their thoughts, answering He said to them: What is it you think in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins (He saith to the



sick of the palsy): I say to thee, Arise, take up thy bed and go into thy house. And immediately rising up before them, he took up the bed on which he lay; and he went away to his own house, glorifying God. And all were astonished; and they glorified God. And they were filled with fear, saying: We have seen wonderful things to-day.

Saturday after Pentecost—Ember Day.

EPISTLE. *Romans* v. 1–5.

BRETHREN: Being justified therefore by faith, let us have peace with God, through Our Lord Jesus Christ, by Whom also we have access through faith into this grace, wherein we

stand, and glory in the hope of the glory of the sons of God. And not only so; but we glory also in tribulations, knowing that tribulation worketh patience, and patience trial; and trial hope, and hope confoundeth not: because the charity of God is poured forth in our hearts, by the Holy Ghost Who is given to us.

GOSPEL. *Luke* iv. 38-44.

At that time: Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought Him for her. And standing over her, He commanded the fever, and it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to Him. But He laying His hands on every one of them, healed them. And devils went out from many, crying out and saying: Thou art the Son of God. And rebuking them, He suffered them not to speak, for they knew that He was Christ. And when it was day, going out He went into a desert place, and the multitudes sought Him, and came unto Him: and they detained Him that He should not depart from them. To whom He said: To other cities also I must preach the kingdom of God: for therefor am I sent. And He was preaching in the synagogues of Galilee.

Feast of the Most Holy Trinity.

EVERY Sunday is dedicated to the worship of the Triune God, and is called accordingly the Lord's day; but the first Sunday after Pentecost is appointed by the Church a special feast of the Most Holy Trinity, because this mystery, as the fundamental doctrine of the Christian religion, began at once to be preached by the apostles, as soon as they had been enlightened and strengthened by the descent of the Holy Ghost.

What thoughts and affections should occupy our minds on this feast?

Although the mystery of the Trinity is incomprehensible to us, we must consider: 1. That God would cease to be God, if our limited understanding were capable of penetrating the substance of His nature.

2. The mystery of the Blessed Trinity, though incomprehensible to our intellect, is yet not without fruit in our hearts. The records of revelation show us God the Father as our Creator, God the Son as our Redeemer, God the Holy Ghost as our Sanctifier; and should not this move us to a child-like gratitude towards the blessed Trinity?

In praise of the Most Holy Trinity, the Church sings at the Introit of the Mass, "Blessed be the Holy Trinity and undivided Unity; we will give glory to Him, because He hath shown His mercy to us. O Lord, our Lord, how wonderful is Thy name in all the earth." Glory be to the Father, etc.

Prayer.

O almighty and eternal God, Who hast created Thy servant to acknowledge the glory of the eternal Trinity, in the confession of the true faith, and to adore the unity in the power of Thy majesty, we beseech Thee, that by firmness in the same faith, we may be ever protected from all adversities. Through Jesus Christ our Lord, etc.

EPISTLE. *Rom.* xi. 33–36.

Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and recompense shall be made Him? For of Him, and by Him, and in Him, are all things: to Him be glory forever. Amen.

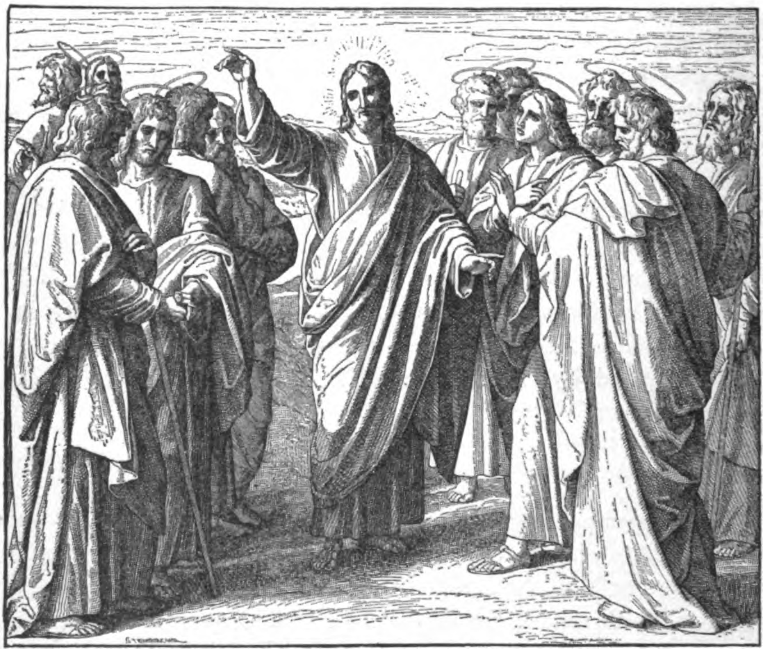
Explanation.

The ground of St. Paul's admiration in this epistle is the unfathomable wisdom and love of God, by which He permitted the Jews and heathen to fall into unbelief, that He might have mercy on all, and make all perceive that they were justified, not through their merits, but only through His grace. But the Church makes use of these words to express her reverent admiration for the greatness of the mystery of the all Holy Trinity. Though we can neither measure nor comprehend this mystery, yet no man of sound reason will hesitate to believe it, if he con-

siders that it is most plainly revealed by God; that as God, the Infinite, cannot be comprehended by the spirit of man, so also He can reveal more than we can understand; and that, finally, there are many things in man himself, and in nature, which we acknowledge as true, but cannot comprehend. Besides, does not our holy religion assure us, that one day we shall behold face to face the Infinite Whose image is now reflected dimly in the mirror of nature? Let us add hope, therefore, to our faith, and if true and sincere love be based upon these two, our understanding and heart will have abundant consolation in regard to this great mystery.

GOSPEL. *Matt.* xxviii. 18–20.

At that time Jesus said to His disciples: All power is given to Me in heaven and in earth; going therefore teach ye all



nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

What command does Our Saviour give in this gospel?

He commands His apostles to teach all nations, and to baptize them.

Is Baptism a sacrament?

Yes, for by it we receive the grace of God, through an outward sign instituted by Christ.

What is the outward sign?

Pouring water on the head of the person to be baptized and



pronouncing *at the same time* the words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

What is the effect of the grace of Baptism?

Through water and the Holy Ghost, the baptized person is cleansed from original sin, and from all actual sins, if he has committed such; is spiritually new-born, and made a child of God and a joint-heir with Christ (John iii. 6; Rom. viii. 17).

What is the use of sponsors?

1. In the name of the child, they express the desire to be baptized, and make the profession of faith, together with the promise to live according to the doctrine of Christ. 2. In case

the parents should die, or neglect their duty, the god-parents may provide for the instruction of the children. 3. They are witnesses that such a person has been baptized.

THE MOST BLESSED TRINITY.

Who is God?

God is an infinite being, of all possible perfections, the most sublime and excellent of all goods, existing from all eternity, and containing within Himself the principle of His own being and substance; from Whom all other things have received their existence and life, "for of Him, and by Him, and in Him are all things" (Rom. xi. 36).

What is the blessed Trinity?

It is this one God, Who is one in nature and threefold in person,—the Father, Son, and Holy Ghost.

Is each of these persons God?

Yes, for each possesses the divine nature and substance.

Is any of these three persons older, more powerful, or greater than another?

No; they are all three, from eternity, equal in power, sublimity, and majesty, and must therefore be equally adored.

From Whom is the Father?

From Himself, before all eternity.

From Whom is God the Son?

The Son is begotten of the Father before all ages.

From Whom is God the Holy Ghost?

He proceeds from the Father and the Son.

First Sunday after Pentecost.

The Introit of the Mass is an encouragement to confidence in the divine mercy. "Lord, I have trusted in Thy mercy, my heart shall rejoice in Thy salvation, I will sing to the Lord, Who giveth me good things. How long, O Lord, wilt Thou forget me unto the end? How long dost Thou turn away Thy face from me?" (Ps. xii. 1, 6.) Glory be to the Father, etc.

Prayer.

O God, the strength of those who hope in Thee, favorably give ear to our supplications, and since, without Thee, mortal

infirmity can do nothing, grant the help of Thy grace, that in fulfilling Thy commandments, we may please Thee both in will and action. Through Jesus Christ our Lord, etc.

EPISTLE. I. *John* iv. 8–21.

Dearly Beloved: God is charity. By this hath the charity of God appeared toward us, because God hath sent His only-begotten Son into the world, that we may live by Him. In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins. My dearest, if God hath so loved us, we also ought to love one another. No man hath seen God at any time. If we love one another God abideth in us, and His charity is perfected in us. In this we know that we abide in Him, and He in us, because He hath given us of His spirit. And we have seen, and do testify, that the Father hath sent His Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in Him, and he in God. And we have known and have believed the charity which God hath to us. God is charity; and he that abideth in charity abideth in God, and God in him. In this is the charity of God perfected with us, that we may have confidence in the day of judgment, because as He is, we also are in this world. Fear is not in charity; but perfect charity casteth out fear because fear hath pain; and he that feareth is not perfected in charity. Let us therefore love God because God first hath loved us. If any man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God Whom he seeth not? And this commandment we have from God, that he who loveth God love also his brother.

GOSPEL. *Luke* vi. 36–42.

At that time Jesus said to His disciples: Be ye merciful, as your Father also is merciful. Judge not, and you shall not be judged: condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And He spoke also to them a similitude: Can

the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye: when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye.

Aspiration.

Oh, that I always had been merciful towards my neighbor and never judged any one rashly and falsely! For how can I now expect a merciful and gracious judgment from God? O my God, I detest these sins from my heart; I forgive all those who have offended me, and I hope to obtain forgiveness of my own sins. Enlighten, O Lord, my blindness, that for the future I may avoid those sins, and by showing myself full of mercy and charity, may obtain mercy in the day of judgment. Amen

*Corpus Christi.

Why is this day called Corpus Christi?

Because on this day the Catholic Church solemnly celebrates the institution of the Holy Sacrament of the Altar. The name, which is Latin, signifies the body of Christ.

Why is this feast not celebrated on Maundy Thursday?

Because on Maundy Thursday, the day of the institution of this sacrament, the Church is occupied with the passion and death of Christ, and has no thought of joy, but gives herself up to grief.

By whom was this feast established?

It was instituted by Pope Urban IV. Persuaded by a devout nun of Liège, who believed herself to be divinely encouraged to introduce this feast, Robert, Bishop of Liège, determined, in the year 1247, to celebrate this feast in his diocese. This intention he was prevented from carrying out by death. In the year 1264 Pope Urban IV. commanded this feast to be solemnly celebrated throughout the whole Church. Clement V.

* This feast is no longer a holyday of obligation in the United States.

confirmed this order, at the Council of Vienne, 1311, and fixed the feast on the first Thursday after Trinity Sunday.

For what purpose was this feast instituted, and why are processions so solemnly held on this day?

1. To declare, openly, to the faithful the real and substantial presence of Jesus in the Holy Sacrament of the Altar. 2. In order to manifest, in the sight of heaven and earth, honor and adoration for Him before Whom every knee shall bow. 3. To give public thanks for the institution of this holy sacrament, and for all the graces thereby conferred upon the faithful. 4. To repair, in some measure, by solemn adoration, the wrongs done to Christ, in this sacrament. 5. To bring down God's blessing upon the land and upon the people. 6. To show that Jesus, as true God, dwells not only in temples built by hands, but that He has heaven for His throne, the earth for His footstool, and the whole world for His temple.

The Church sings at the Introit of the Mass: "He fed them with the fat of wheat, alleluia; and filled them with honey out of the rock, alleluia, alleluia. Rejoice to God our helper, sing aloud to the God of Jacob" (Ps. lxxx.). Glory be to the Father, etc.

Prayer.

O God, Who in this wonderful sacrament hast left us a memorial of Thy passion, grant us, we beseech Thee, so to reverence the sacred mysteries of Thy body and blood, that we may ever perceive within us the fruit of Thy redemption. Through Christ, etc.

EPISTLE. I. *Cor.* xi. 23-29.

Brethren: For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke and said: Take ye and eat: This is My body, which shall be delivered for you: this do for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in My blood, this do ye as often as you shall drink, for the commemoration of Me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come: therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily,

shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself: not discerning the body of the Lord.

GOSPEL. *John* vi. 56–59.

At that time Jesus said to the multitudes of the Jews: My flesh is meat indeed: and My blood is drink indeed; he that eateth My flesh, and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, the same also shall live by Me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this bread shall live forever.

Why did Jesus say, "this is the bread that came down from heaven"?

He wished thereby to teach the Jews that the bread which He would give them, like the manna, came down from heaven, and was, indeed, the only true bread from heaven. The manna was but a type, and could only prolong the life of the body. The type was now to be fulfilled; the bread that He was about to give them would impart to them eternal life, and this bread would be His flesh,—Himself, Who truly came from heaven, to redeem mankind, and to bring them to life everlasting. Jesus calls His flesh bread, partly on account of its likeness to the manna, partly on account of its effect; for as bread nourishes the body, and sustains the earthly life, so the body of Christ, in the Holy Sacrament, nourishes the soul, and imparts to it, continually, a new, divine, and everlasting life.

What is the Holy Sacrament of the Altar?

It is that sacrament in which, after the words of its institution have been spoken by the priest, Jesus Christ is present, whole and entire, in His Godhead and in His manhood, under the appearance of bread and wine.

When and how did Jesus institute this sacrament?

At the Last Supper. In the night, before He was betrayed, He took bread, and, giving thanks, broke it, and gave it to His disciples saying, "Take and eat, for this is My body which will

be given for you." In the same manner, He took the chalice and said, "Take and drink, for this chalice is the new covenant in My blood. Do this as often as you drink from it in commemoration of Me."

What did Jesus effect by these words?

He changed bread and wine into His most precious body and blood.

Has He given to others the power to do the same?

Yes; He gave this power to His apostles and their succes-



sors, the bishops and priests, in these words: "Do this in commemoration of Me."

What takes place at the words of consecration?

Bread and wine are changed into the body and blood of Jesus Christ, and only the outward appearances of bread and wine remain.

How is Jesus present in the Most Holy Sacrament?

He is present, truly, really, and substantially, in His divinity and humanity, in flesh and blood, in body and soul, under the appearances of bread and wine.

Why do we believe this?

1. Because the words of Jesus do not reasonably admit of any other meaning: since by them we see (*a*) that Jesus gave His disciples a certain nourishment which they were to eat; (*b*) that this nourishment was bread and wine to all appearances, but Jesus called the bread His body, which was afterwards to be sacrificed for us, and the wine His blood, which was to be shed for us: this food consequently was not bread and wine, but, under the appearance of bread and wine, was indeed His body and blood; since what He gave for our redemption was not bread and wine, but His true body and His true blood; (*c*) that as the body and blood of Jesus were inseparable from His soul and divinity, He gave Himself up for our nourishment, whole and undivided, as He hung, bled, and died upon the cross; (*d*) that He commanded what He had done to be continued until He should come again (1 Cor. xi. 26), that is, until the end of the world; and that He, (*e*) on account of this being His testament, and the New Law, was not at liberty to speak figuratively, but plainly and distinctly.

2. Because the apostles preached this very doctrine.

3. Because the Catholic Church, the pillar and foundation of truth, has thus constantly taught, from the apostles' times down to the present day, as the oldest Councils and the Holy Fathers unanimously testify.

Why is communion given only in one kind?

1. The Church gives holy communion only under one kind, to guard against abuses; as, for example, the spilling of the wine; 2. In opposition to those who hold that communion can only be received under both kinds, to hold fast the true doctrine, which is that Christ, whole and undivided, the entire sacrament, is received under one kind. The truth of this doctrine is plain from this, that where the living body of Christ is, there is the whole Christ; that Christ promises eternal life to him who eats this bread alone (John vi. 59); and finally, that there is no divine law which commands the receiving of this sacrament under both kinds.

Second Sunday after Pentecost.

On this Sunday also, the Church, in consideration of God's love towards us, animates us to love Him and our neighbor, and sings at the Introit of the Mass: "The Lord became my protector, and He brought me forth into a large place; He saved me because He was well pleased with me. I will love Thee, O Lord, my strength; the Lord is my rock, my refuge, and my deliverer." Glory be to the Father, etc.

Prayer.

Grant, O Lord, that we may have a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern, by Thy grace, those whom Thou instructest in the solidity of Thy love. Through Jesus Christ our Lord, etc.

EPISTLE. I. *John* iii. 13–18.

Dearly Beloved: Wonder not if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death; whosoever hateth his brother is a murderer: and you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because He hath laid down His life for us; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth.

Explanation.

A true Christian may be known by the love he has for his neighbor. For as it belongs to a child of this world, to the wicked, the godless, to hate and persecute the man whose life contradicts their own, so, on the other hand, love of one's neighbor, of one's enemy, is the mark by which to know whether a man is truly regenerated and translated from the death of sin to spiritual life. For he that loveth not, abideth in death—cannot become a child of God, Who is love; has not in him the life of God; rather he is a murderer, because his lack of love, and his hatred, have first deprived him of spiritual life, and next,

become the source of all other offences against his neighbor, of scandal, of seduction like Satan, of murder like Cain.

GOSPEL. *Luke* xiv. 16–24.

At that time Jesus spoke to the Pharisees this parable: A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused. And another said: I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city: and bring in hither the poor and the feeble, and the blind and the lame. And the servant said: Lord, it is done as thou hast commanded, and yet there is room. And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper.

How is the parable of the great supper to be understood?

By the supper is meant the kingdom of God upon earth, the Church of Christ, in which are deposited all the treasures of grace, for the nourishment, strengthening, and sanctification of our souls. It is a *great* supper, because the Church is to take in all men of all times.

Jesus, the God-Man, Himself prepares this supper by establishing His Church. The servant represents the apostles and the successors whom He sends into all the world, to call both Jews and gentiles. The first invited were the Jews, to whom the coming of the Messias had been announced beforehand, and who were the first called to the Church.

What is denoted by the excuses of those invited?

He who bought a farm signifies those proud and avaricious men who seek only for temporal goods; he who wished to try his five yoke of oxen represents those too-busy persons who find

no time to do anything for God and heaven; finally, he who could not come on account of his wife stands for those sensual persons who, through the lusts and pleasures of sense, render themselves insensible to heavenly joys.

Now as the Jews, by such worthless excuses, had shown themselves unworthy to be received into the kingdom of God, they were accordingly shut out, and others called in their stead.

Who are these others?

First, the humble and docile Jews, who were the opposite of the proud, avaricious, and sensual Pharisees; and in the next place those gentiles prepared for Christianity, who, through the apostles and their successors, were brought into the Church from the four quarters of the world.

In what other sense may this parable be understood?

St. Gregory interprets it as referring to the Most Holy Sacrament of the Altar. That is, indeed, a feast to which all are invited, which offers the fulness of graces and spiritual gifts, and is, therefore, fitly called a great feast; it is despised by the sensual, proud, and earthly; but to the penitent, the humble, the loving, it conveys innumerable blessings and inestimable benefits.

LESSONS AGAINST IMPURITY.

"I have married a wife, and therefore cannot come."—*Luke* xiv. 20.

By introducing in this parable a wedding as an excuse, Our Saviour points out impurity as a hinderance to entering into the kingdom of heaven; that is, the violation of modesty, either in thought, imagination, or desire, in gesture, words, dress, or actions; thus He would show us how detestable, shameful, and pernicious is this vice, which makes men so miserable, and incite us to purity and chastity, in whatever state of life we may live.

On account of this sin of impurity, God repented of having created mankind, and brought the flood upon the earth, destroyed Sodom and Gomorrha with fire and brimstone, cut off the brothers Her and Onan by sudden death, and gave nearly the whole tribe of Benjamin to be slain.

What are the best means to preserve us from impurity?

1. Avoid the following: (*a*) idleness, which breeds evil thoughts and desires; (*b*) reading bad books; (*c*) excess in eating and drinking; (*d*) bad company.

2. (*a*) Preserve modesty, which is a safeguard against impurity; (*b*) reverence God; (*c*) remember the bitter passion and death of Our Saviour; (*d*) think frequently of death, judgment, and hell.

3. Flee the first sin; dread the first thought, the first motion; avoid, also, what appears a trifling thing, if it offend modesty.

4. Be zealous in prayer to God, and to His blessed Mother.

5. Restrain your senses, particularly your eyes. Learn to be abstemious, and deny yourself even lawful enjoyments and pleasures, that you may the more easily give up those that are unlawful.

6. Watch always, and especially on occasions that cannot be avoided.

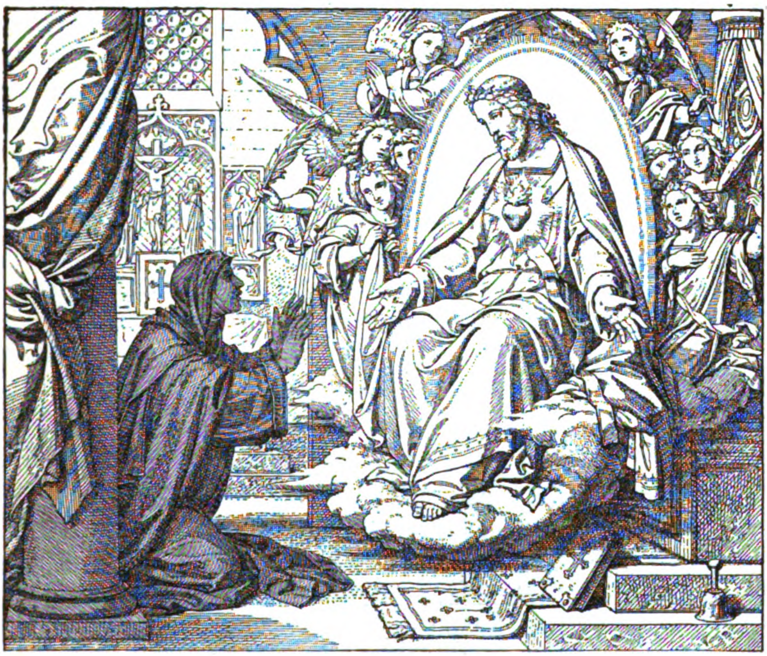
7. Finally, go often to holy communion, and choose a zealous confessor, in whom you ought to place entire confidence and follow as your father. Think on God; combat on every occasion promptly, without making terms; call confidently on God for help, and you will carry off the victory, and become worthy, one day, to be a follower of the Lamb.

Feast of the Sacred Heart of Jesus.

ALTHOUGH many pious souls had been accustomed, in the silence of their secluded lives, to venerate the sacred Heart of Jesus with great devotion, still our divine Saviour desired that the boundless love of His Heart might be known by all men, and that a new fire of love should thereby be kindled in the cold hearts of Christians. For this purpose He made use of a frail and little-known instrument in the person of Margaret Mary Alacoque, a nun of the Order of the Visitation, at Paray-le-Monial, France.

One day, when, according to her custom during the octave of Corpus Christi, she was deeply engaged in devotions before the Blessed Sacrament, the divine Saviour appeared to her, showed her His Heart burning with love, and said: "Behold this Heart, which has so loved men that it has spared nothing, even to exhausting and consuming itself, in order to testify its love. In return I receive from the greater part only ingratitude, by their irreverence and sacrilege, and by the coldness and con-

tempt they have for Me in this sacrament of love. And what is most painful to Me is that they are hearts consecrated to Me. It is for this reason I ask thee that the first Friday after the octave of Corpus Christi be appropriated to a special feast to honor My Heart by communicating on that day and making reparation for the indignity that it has received. And I promise that My Heart shall dilate to pour out abundantly the influences



of its love on all that will render it this honor or procure its being rendered."

Margaret obeyed, but met everywhere the greatest opposition, until finally, when she became mistress of novices, she succeeded, by the help of her divine Spouse, in animating her young charges to venerate the sacred Heart of Jesus. But this was not sufficient for her zeal. She persevered until she softened the opposition of the nuns, and kindled in all an equal devotion towards the most sacred Heart. Thence the devotion spread to the adjoining dioceses, where confraternities in honor of the most sacred Heart of Jesus soon sprung up. Pope Clement XIII., after having instituted a most rigorous examination of the whole

affair, commanded that the feast of the Most Sacred Heart of Jesus should be solemnly celebrated throughout the whole Catholic Church every year, on the first Friday after the octave of Corpus Christi.

THE DEVOTION TO THE SACRED HEART OF JESUS.

I. *Object of this Devotion.*

In the divine Heart of Our Saviour we must not imagine an inanimate heart, separated from the person of Christ, but the living heart of the God-Man, the centre of all His affections, the fountain of all His virtues, the most touching emblem of His infinite love to man. The Church venerates the cross, the blood, and the wounds of the divine Saviour, by feasts which have their proper masses and lessons, in order, by meditation upon these objects, to awaken in us a more fervent devotion to the Redeemer. How much more worthy, then, of our devotion is the sacred Heart of Our Saviour, since all its thoughts, movements, and affections aim at our salvation, and it is always ready to receive truly penitent sinners, to pardon them, to restore them again to God's favor, and make them partakers of eternal happiness!

II. *Excellence of this Devotion.*

It is, writes the venerable P. Simon Gourdan:

1. A holy devotion, for therein men venerate in Christ those affections and motions of His Heart by which He sanctified the Church, glorified His Heavenly Father, and showed Himself to men as a perfect example of the most sublime holiness.

2. An ancient devotion of the Catholic Church, which, instructed by St. Paul, the great apostle, has at all times acknowledged the great beneficence of the divine and sacred Heart of Jesus.

3. An approved devotion, for the Holy Scriptures everywhere admonish us to renew the heart, by changing our lives; to penetrate it with true sorrow, to inflame it with divine love, and to adorn it by the practice of all virtues. When, therefore, a new heart is promised us, by which to direct our lives, that can be no other than the Heart of Jesus, which is to us the pattern of all excellence, and which we must follow if we would be saved.

4. A perfect devotion, as being the origin of all other devotions. For the Heart of Jesus is the inexhaustible treasury

from which the blessed Mother of God, and all other saints have derived their graces, their virtues, their life, their spiritual goods. Filled first with treasures from this source, different servants of God have instituted and established other devotions.

5. A profitable devotion, for thereby we have brought before our eyes the very fountain of life and grace, and can draw directly from it, increasing in ourselves all virtues, by adoring this divine Heart, meditating on its holy affections, and endeavoring to imitate them.

6. A devotion pleasing to God, for thus we adore God, as Christ requires, in spirit and in truth, serving Him inwardly in our hearts, and endeavoring to please Him. Finally it is:

7. A useful devotion, since its whole object is to unite us most intimately with Christ as members of Him, her head, to make us live by and according to His spirit, to have one heart and soul with Him, and through grace finally to become one with Him, which is and must be the object of all devotions.

As this devotion is, then, so excellent, we cannot sufficiently recommend it to all who are anxious for their salvation. While every one can practise this devotion, and adore the sacred Heart of Jesus, by himself, there is a greater blessing when pious souls unite and form a confraternity for practising the devotion. Of such confraternities there were in the year 1726 more than three hundred, and they are now established throughout all Catholic countries. Hesitate not, Christian soul, to engage in this devotion, and to join in the adoration of that sacred Heart of Jesus in which all men find propitiation,—the pious, confidence; sinners, hope; the afflicted, consolation; the sick, support; the dying, refuge; the elect, joy and delight.

The Introit of the Mass for this feast is: "He will have mercy according to the multitude of His mercies, for He hath not willingly afflicted nor cast off the children of men; the Lord is good to them that hope in Him, to the soul that seeketh Him, alleluia, alleluia" (Lamentations iii. 32–35). "The mercies of the Lord I will sing forever to generation and generation" (Ps. lxxxviii. 2). Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, Almighty God, that we who, glorying in the most sacred Heart of Thy Son, commemorate the

chief benefits of His charity towards us, may equally rejoice in their acts and fruits. Through the same Jesus Christ our Lord, etc.

EPISTLE. *Isaias* xii. 1-6.

I will give thanks to Thee, O Lord, for Thou wast angry with me: Thy wrath is turned away, and Thou hast comforted me. Behold God is my Saviour. I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation. You shall draw waters with joy out of the Saviour's fountains. And you shall say in that day: Praise ye the Lord, and call upon His name: make His inventions known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is He that is in the midst of thee, the Holy One of Israel.

Explanation.

This epistle is a song of gratitude for the deliverance of the Jews from the hands of their enemies, and at the same time a prophecy of the coming redemption of mankind from sin and death, through Jesus Christ. "You shall draw waters with joy out of the Saviour's fountains." These fountains are the graces which Christ has obtained for us on the cross, but particularly, says St. Augustine, the holy sacraments of Baptism and Eucharist. We should rejoice over these graces, particularly that the Holy One of Israel, Jesus, the Son of God, is in the midst of Sion, that is, the Catholic Church, in the Most Holy Sacrament of the Eucharist, remaining therein until the end of time.

Oh, let us often approach the ever-flowing fountain of all graces, the Most Holy Eucharist, and with confidence draw consolation, assistance, strength, and power from this fountain of love!

GOSPEL. *John* xix. 31-35.

At that time the Jews (because it was the Parasceve), that the bodies might not remain upon the cross on the Sabbath-day (for that was a great Sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came: and they broke the legs of the first, and of the other that was crucified with him. But after

they were come to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers, with a spear, opened His side, and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true.

Explanation.

According to the Jewish law, a criminal could not be put to death, nor could the body of one who had been executed remain on the place of execution, on the Sabbath-day. The Jews, therefore, asked Pilate that the bodies of Jesus and the two thieves should be buried; but before this could be done, according to the Roman law, the legs of the crucified had to be broken with an iron mace: this the soldiers did to the two thieves, who were still alive; but when they found that Jesus was dead, one of the soldiers, whose name was Longinus, opened His side with a spear as had been predicted by the prophets. Jesus permitted his most sacred Heart to be opened—1. To atone for those sins which come forth from the hearts of men, as Christ Himself says, "For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies" (Matt. xv. 19). 2. To show the infinite love with which He first loved us, and to which the spear should point us. 3. To show that there was nothing so dear to Him that He would not give it to us, since, for our salvation, He shed the last drop of His heart's blood. 4. To provide, as it were, an abode in His opened side, according to the words of St. Augustine: "The Evangelist is very cautious in his language; for he said, not the soldier pierced or wounded His side, but he opened it, that thereby there might be opened to us the door from which flow into the Church those holy sacraments without which we cannot enter into true life."

When temptation assails us, or sorrow depresses us, let us flee to this abode, and dwell therein until the storm has passed away; according to the words of the Prophet, "Enter thou into the rock, and hide thee in the pit" (Isaias ii. 10). For what is the rock but Christ, and the pit, but His wound?

An Offering to the Most Sacred Heart of Jesus.

Whoever says the following prayer before the image of the most sacred Heart of Jesus, with sincere sorrow for his sins,

gains each time an indulgence of one hundred days; and by saying it daily for a month, he can on any one day gain a plenary indulgence, if he makes his confession, receives communion, and prays according to the intention of the Church:

"My loving Jesus, I (N.N.) give Thee my heart; and I consecrate myself wholly to Thee, out of the grateful love I bear Thee, and as a reparation for all my unfaithfulness; and with Thy aid I purpose never to sin again."

Third Sunday after Pentecost.

On this Sunday, in the Introit of the Mass, the Church invites the sinner to call on the Lord with confidence and humility. "Look Thou upon me and have mercy upon me, O Lord, for I am alone and poor. See my abjection and my labor, and forgive me all my sins, O my God. To Thee, O Lord, have I lifted up my soul; in Thee, O my God, I put my trust, let me not be ashamed" (Ps. xxiv.). Glory be to the Father, etc.

Prayer.

O God, the protector of those who hope in Thee, without Whom nothing is strong, nothing is holy, multiply Thy mercy upon us, that under Thy rule and guidance we may so pass through the goods of time as not to forfeit those of eternity. Through Jesus Christ our Lord, etc.

EPISTLE. I. *Peter* v. 6–11.

Dearly Beloved: Be you humbled under the mighty hand of God, that He may exalt you in the time of visitation. Casting all your care upon Him, for He hath care of you. Be sober and watch: because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour. Whom resist ye, strong in faith, knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, Who hath called us unto His eternal glory in Christ Jesus, after you have suffered a little, will Himself perfect you, and confirm you, and establish you. To Him be glory and empire forever and ever. Amen.

INSTRUCTION ON INTEMPERANCE.

"Be sober and watch."— I. *Peter* v. 8.

St. Peter prescribes sobriety and watchfulness as necessary means for resisting the attacks of the devil, who by day and

night goes about seeking whom he may devour. Woe to those who, by reason of their drunkenness, live in a continual night, and lie in the perpetual sleep of sin! How will it be with them if, suddenly awakened from this sleep by death, they find themselves standing, burdened with innumerable and unknown sins, before the judgment-seat of God? For who can number the sins, committed in and by reason of drunkenness, which the drunkard either accounts as trifles, easily pardoned, or else, not knowing what he has thought, said, and done in his fit of intoxication, considers to be no sins at all?

Will the divine Judge, at the last day, thus reckon? Will He also find no sin in them? Will He let go unpunished the infamous deeds and the scandals of their drunkenness? He Who demands strict account of every word spoken in vain, will He make no inquiry of so many shameful, scandalous, and blasphemous sayings, of so much time wasted, of so much money squandered, of so many neglects of the divine service, of the education of children, of the affairs of home, and of innumerable other sins? Will they be able to excuse themselves before this Judge by saying that they did not know what they were doing? or that what they did was for want of reflection, or in jest? or that they were not strong, and could not bear much? Will not such excuses rather witness against them that they are the more worthy of punishment for having taken more than their strength could bear, thereby depriving themselves of the use of reason, making themselves like brutes, and, of their own free will, taking on themselves the responsibility for all the sins of which their drunkenness was the occasion?

What, then, awaits them? What else than the fate of the rich glutton who, for his gluttony, was buried in hell? (Luke xvi. 22.) Yes, that shall be the place and the portion of the drunkard! There shall they in vain sigh for a drop of water. There, for all the pleasures and satisfactions which they had in the world, as many pains and torments shall now lay hold of them (Apoc. xviii. 7); there shall they be compelled to drain the cup of God's anger to the dregs, as they, in life, forced others into drunkenness. This is what they have to hope for, for St. Paul says expressly that drunkards shall not possess the kingdom of God (I. Cor. vi. 10). What then remains for them but to renounce either their intemperance or heaven?

But how rare and difficult is the true conversion of a drunkard! This is the teaching of experience. Will not such a one, therefore, go to ruin?

GOSPEL. *Luke* xv. 1-10.

At that time the publicans and sinners drew near unto Jesus to hear Him. And the Pharisees and the scribes murmured, saying: This man receiveth sinners, and eateth with them. And He spoke to them this parable, saying: What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders rejoicing; and coming home call together his friends and neighbors, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat, doth not light a candle and sweep the house and seek diligently until she find it? And when she hath found it, call together her friends and neighbors, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.

Why did the Pharisees murmur?

Because they thought themselves better than other men, and as they avoided the company of sinners themselves, they required others to do likewise. They did not know, or rather did not wish to know, that a truly just man always feels compassion for sinners, and that the saints always desired and endeavored to promote their conversion and eternal welfare. "True justice," says St. Gregory, "has compassion for sinners, while false and hypocritical justice is angry with them." Love sinners, therefore, in imitation of Jesus, and pray earnestly for their conversion.

What does the parable of the lost sheep teach us?

It teaches us the love of Jesus, Who seeks out sinners, brings them back to the Father, and reinstates them in the privileges of the children of God. We find in this parable an excuse for

sinners. The sheep is a very simple animal which, while grazing in the field, does not notice that it has left the fold. It is lost, and when lost does not know the way back to the fold. It seems, therefore, when Christ compared the sinner to a sheep He intended to say that the sinner goes astray from the true path and from God through pure and natural ignorance; because being dazzled and delighted by the things of the world, he follows them; he separates himself from the just without knowing it, and, lost in the desert of this world, he does not know his misfortune and has not, humanly speaking, the means of returning again, if God in His infinite mercy does not go in search of him and rescue him.

What is meant by the words, "there shall be more joy over one sinner that does penance than upon ninety-nine just who need not penance"?

Thereby it is not to be understood that the penitent sinner is more pleasing to God than ninety-nine just, but that, as men have a special joy in finding that which they supposed to be lost, so also God, the angels, and saints have an extraordinary joy over the conversion of one sinner; because, in the conversion of the sinner, they see the glory, love, and power of God exalted.

Aspiration.

O Lord, what profit hast Thou in the conversion of a sinner, that Thou art thereby so greatly pleased? The happiness of one of Thy poor creatures can add nothing to Thine own. But Thou lovest me, and therefore it is that Thou art pleased if I return to Thee. O my God, is it possible that I can know this Thy love, and remain any longer in sin?

Fourth Sunday after Pentecost.

With confidence in God's fatherly protection, say, with the priest, in the Introit of the Mass, "The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life, of whom shall I be afraid? My enemies that trouble me have themselves been weakened and have fallen.

If armies in camp should stand together against me, my heart shall not fear" (Ps. xxvi. 1–3). Glory be to the Father, etc.

Prayer.

Grant, we beseech Thee, O Lord, that the course of the world, by Thy direction, may, in our regard, be peaceful; and that Thy Church may rejoice in tranquil devotion. Through Christ our Lord, etc.

EPISTLE. *Rom.* viii. 18–23.

Brethren: I reckon that the sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity not willingly, but by reason of Him that made it subject, in hope: because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God. For we know that every creature groaneth, and travaileth in pain even till now. And not only it, but ourselves also, who have the first fruits of the spirit: even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body: in Christ Jesus our Lord.

Brief Lessons.

There is no better consolation under crosses and afflictions than the thought that all the troubles of this world are not to be compared with the glory to come, and "that which is at present momentary and light of our tribulation worketh for us above measure exceedingly an eternal weight of glory" (II. Cor. iv. 17). And, therefore, St. Bede says: "If we had to bear for awhile the pains of hell, it would not appear so hard, if thereby we might merit to see Christ in His glory, and to be added to His saints."

GOSPEL. *Luke* v. 1–11.

At that time, when the multitudes pressed upon Jesus to hear the word of God, He stood by the lake of Genesareth. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, He desired him to draw back a little from the land. And sitting, He taught the multi-

tudes out of the ship. Now when He had ceased to speak, He said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon answering said to Him: Master, we have labored all the night, and have taken nothing: but at Thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they



came and filled both the ships, so that they were almost sinking: which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed Him.

What may we learn from the multitudes who pressed on Jesus to hear the word of God?

That we, also, should hear the word of God with great zeal, since it conveys to men the life of the soul and eternal happiness.

Why did Our Saviour teach the multitude out of the ship of St. Peter?

That, as the ship is the figure of the Church, so we can receive the true doctrine from that Church only of which Peter was the head (John xxi. 15 — 17). Amid all storms Jesus has preserved, and will preserve, this ship of His Church, till the end of time (Matt. xvi. 18). Peter yet stands at the helm, in the unbroken line of his successors; Jesus yet teaches from the ship the same doctrines as before, by the mouth of bishops and priests, the assistants of St. Peter's successors, and whoever hears them hears Him. Hear them, therefore, with willingness and docility.

What was signified by the great draught of fishes which the apostles took, by the command of Jesus, after they had labored the whole night in vain?

To the disciples it was a type of their vocation, a pledge of their successful labors, and at the same time a lesson how to labor so as to gain fruits. The exceeding and wonderful abundance of the draught of fishes was to assure them that their zealous labors to save souls should, in like manner, be crowned with rich success. That, after laboring all the night in vain, they should at once take so many fish, when they let down their nets at the word of Jesus, was to be to them a lesson never to be forgotten, that they could work with blessing and success only by relying, not on their own skill and painstaking, but only on the might and blessing of the Lord.

What other lessons are to be drawn from this gospel?

We learn that nothing has any value before God which is done from mere natural inclination and human respect, that our labors are without merit if not undertaken in the name of God, but that He does not permit the least work to be in vain when undertaken without hesitation, relying on His assistance and for His sake. That the disciples obeyed so quickly, teaches us to obey God at once, to spare no sacrifice, to leave all quickly, and not to put off till to-morrow what is to be done to-day. Finally, we may learn not to be proud of the success of our labor, but, like Peter, to give glory to God, Who does such great things, by cheerfully leaving all earthly things to follow Him.

Fifth Sunday after Pentecost.

With the priest in the Introit of the Mass, let us implore God's assistance, and say: "Hear, O Lord, my voice, with which I have cried to Thee; be Thou my helper, forsake me not, do not Thou despise me, O God, my Saviour. The Lord is my light and my salvation, whom shall I fear?" (Ps. xxvi. 7, 9, 1.) Glory be to the Father, etc.

Prayer.

O God, Who hast prepared invisible goods for them that love Thee, infuse into our hearts the affection of Thy love, that loving Thee in all things and above all, we may obtain Thy promises which surpass every desire. Through Jesus Christ our Lord, etc.

EPISTLE. I. *Peter* iii. 8–15.

Dearly Beloved: Be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble: not rendering evil for evil, nor railing for railing, but contrariwise, blessing: for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good: let him seek after peace, and pursue it: because the eyes of the Lord are upon the just, and His ears unto their prayers: but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice' sake, blessed are ye. And be not afraid of their fear, and be not troubled; but sanctify the Lord Christ in your hearts.

How may and ought we to sanctify the Lord Jesus in our hearts?

By faithfully imitating Him; for thereby we become His true and faithful disciples, honor Him, sanctify ourselves and edify others, who by our good example are led to admire Christianity, and Christ its founder, and to become His followers.

GOSPEL. *Matt.* v. 20–24.

At that time Jesus said to His disciples: I tell you, unless your justice abound more than that of the scribes and Pharisees,

you shall not enter into the kingdom of heaven. You have heard that it was said to them of old: Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say to you: that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool: shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee: leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift.

In what did the justice of the Pharisees consist?

They were very pious in outward appearance, and avoided those vices which caused temporal disgrace and injury; but, on the other hand, they were full of malice in their hearts, and this Christ often reproached them with, calling them hypocrites.

How are we to understand what Christ says about anger and using abusive words?

The meaning of His words is, "You have heard from your teachers and doctors of the law, that whosoever shall kill shall be in danger of the judgment of men; but I say to you, who think it no sin to be angry or envious, that whosoever is angry with his brother without cause, shall be in danger of the judgment of God. You have heard that whosoever calls his brother fool, shall be brought before the council and punished; but I say to you, that God punishes with hell fire every grievous offence against your neighbor, as also the hatred and enmity of your heart towards Him."

Why must one first be reconciled to his brother before he offers his gift at the altar, or undertakes any good work?

Because no offering, or other good work, can be pleasing to God so long as we are living in enmity, hatred, and strife with our neighbor, and thereby going directly against His will and example.

Remedies for Anger.

The first and best means to overcome anger is humility; to become thus humble, gentle, and patient, one must often consider the example of Christ, Who endured so many contra-

dictions, persecutions, and insults, without reviling again when reviled Himself, and without threatening vengeance to any one for all He suffered. An excellent preventive to anger is, to think over in the morning what causes will be likely to draw us into anger at any time during the day, and to guard ourselves against them beforehand, by a firm resolution to bear everything patiently for the love of God; and then, when anything vexatious occurs and excites our anger, to say and do nothing so long as the anger lasts.

How shall we be reconciled with our enemies?

Not only with the lips but from the heart, and with sincerity and promptness. "Is he absent whom you have wronged," says St. Augustine, "so that you cannot easily reach him? humble yourself then before God, and ask His pardon before you offer your gift, with a firm resolution to be reconciled with your enemy as soon as possible."

INSTRUCTION ON SWEARING.

To swear is to call upon God, upon His truth, His justice, or other attributes, or upon His creatures, in the name of God, as witnesses of the truth.

Is swearing lawful, and when?

Yes, when necessity demands it, and when the matter sworn to is true and just: when a man thus swears he imitates God, honors Him as all-holy, all-wise, all-just, and contributes to the triumph of justice and innocence. On the other hand, great sins are committed: 1. By those who swear in a false and unjust cause, which may be, besides, of little moment; for they call upon God as a witness to falsehood and wrong, thus violating His truth and justice. 2. By those who swear in a good cause, but without necessity or a sufficient reason; for it is certainly unseemly to call God as witness on every trivial occasion. 3. In like manner, they sin grievously and constantly who have become so habituated to swearing as to break out into oaths, without so much as knowing or thinking whether the thing is true or false, whether they will keep their word or not; whereby they expose themselves to great danger, both because they run the risk of swearing falsely, and also because they frivolously abuse the name of God, of His saints, and of His works.

Every one, says St. Chrysostom, who swears often some-

times swears falsely; just as he who talks a great deal sometimes utters things unseemly and improper. For this reason, according to the opinion of St. Augustine, the Saviour forbade Christians to swear at all (Matt. v. 34), that they might not fall into a habit of swearing, and, by reason of that, into swearing falsely. Whoever has this habit should take the greatest pains to overcome it. To accomplish which, it will be useful to him to reflect: 1. That if we have to render an account for every idle word we speak, how much more strictly will we be judged for needless, idle, and false oaths! "Remember thy last end, and thou shalt not sin." 2. To remember that persons who swear so lightly are generally less believed than others. 3. To repent each time that he swears, and to punish himself by a penance.

Sixth Sunday after Pentecost.

THE Introit of the Mass of to-day is the prayer of a soul that confides in the powerful and benign protection of God. "The Lord is the strength of His people, and the protector of the salvation of His anointed. Save Thy people, O Lord, and bless Thy inheritance, and rule them forever. Unto Thee will I cry, O my God: be not Thou silent to me, lest I become like them that go down into the pit" (Ps. xxvii. 8, 9, 1). Glory be to the Father, etc.

Prayer.

O God of hosts, to Whom belongeth all that is best, infuse into our breasts the love of Thy name, and grant within us an increase of devotion, that Thou mayest nourish what is good, and by the pursuit of piety preserve what Thou hast nourished. Through Jesus Christ our Lord, etc.

EPISTLE. *Rom.* vi. 3-11.

Brethren: All we, who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him by baptism unto death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin may be destroyed, to the end that we may serve sin

no longer. For he that is dead is justified from sin. Now if we be dead with Christ, we believe that we shall live also together with Christ: knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over Him. For in that He died to sin, He died once: but in that He liveth, He liveth unto God. So do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord.

Explanation.

St. Paul here exhorts us that as through baptism we become members of Christ's mystical body, what was accomplished in Him actually must also take place in us spiritually. As Jesus died for our sins, was buried, rose again, and ascended into heaven, so also must we, once risen from sin, live henceforth to God, a new, holy life, conformed to that of Christ.

GOSPEL. *Mark* viii. 1-9.

At that time, when there was a great multitude with Jesus, and they had nothing to eat, calling His disciples together, He saith to them: I have compassion on the multitude; for behold they have now been with Me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way: for some of them came from afar off. And His disciples answered Him: From whence can any one fill them here with bread in the wilderness? And He asked them: How many loaves have ye? Who said: Seven. And He commanded the multitude to sit down upon the ground. And taking the seven loaves, giving thanks, He broke, and gave to His disciples for to set before them, and they set them before the people. And they had a few little fishes and He blessed them, and commanded them to be set before them. And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand: and He sent them away.

Why did Jesus say, "I have compassion on the multitude," etc.?

To confirm by acts what He had previously, through St. Matthew (Matt. vi. 33), taught in words, namely, that to them who seek first the kingdom of God and His justice, all other things shall be added without asking; and to show us, at

the same time, the greatness of God's love, which takes account of every hour spent in His service, and compassionates every want of man. The multitude were not solicitous for food, and had not even asked it from Him, and yet He cared for them.

Seventh Sunday after Pentecost.

In the Introit of the Mass the Church invites us to the praise of God in the following words: "Oh, clap your hands, all ye nations, shout unto God with the voice of joy, for the Lord is most high, He is terrible: He is a great king over all the earth" (Ps. xlvi. 2, 3). Glory be to the Father, etc.

Prayer.

O God, Whose providence never faileth in what it doth order, we humbly beseech Thee to put away from us all things hurtful, and to give us all things profitable to us. Through Our Lord Jesus Christ, etc. Amen.

EPISTLE. *Rom.* vi. 19-23.

Brethren: I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin you were free men to justice. What fruit therefore had you then in those things of which you are now ashamed? For the end of them is death. But now being made free from sin, and become servants of God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death; but the grace of God, life everlasting in Christ Jesus our Lord.

Explanation.

In these words St. Paul admonishes the Romans that they ought henceforward to devote themselves as zealously to the service of God as they had hitherto done to that of iniquity, because the service of sin is death, but the service of God is life everlasting. The words "servants, to serve," denote the full and unconditional subjection of the Christian to God, without walking any longer according to his own will, just as, in regard to the state of sin, they indicate the dominion of the passions

over the sinner. There is no requirement more reasonable than that a man should labor as much for God and his own salvation as he has labored for sin and hell. We should, therefore, often think on the wages of sin—eternal death; and when we are tempted, ask ourselves, "What shall I gain by my lust, my injustice, my vengeance? Ah, nothing but eternal death! And shall I, created to inherit eternal life, shall I make myself the heir of eternal death?"

GOSPEL. *Matt.* vii. 15–21.

At that time Jesus said to His disciples: Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves: by their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can an evil tree bring forth good fruit: every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire. Wherefore by their fruits you shall know them. Not every one that saith to Me: Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of My Father Who is in heaven, he shall enter into the kingdom of heaven.

Who are meant by "false prophets"?

1. The world, which promises us honors and riches, but in the end rewards our toil and labor with disgrace and scorn. 2. The flesh, which promises pleasures and joys, but at last leaves nothing but the bitter reproaches of an unquiet conscience. 3. The devil, who promises us a long life, and time for repentance, while the obdurate sinner is cut off suddenly in the midst of his days. 4. All such evil-minded persons as conceal their wicked purposes under the mask of virtue and honesty, until they have entrapped unwary souls, and drawn them into all kinds of shameful misdeeds. It is these false prophets of Satan, and wolves of hell, that make the greatest havoc in the flock of Christ.

Why does Christ say, "every tree that bringeth not forth good fruit shall be cut down and cast into the fire"?

He thereby warns us that faith alone, without good works, or, in other words, the mere desire for heaven without the practice of virtue, will not save us. Christ says plainly, "Not

every one that saith to Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of My Father Who is in heaven." Jesus also saith, "Whosoever shall do the will of My Father Who is in heaven, he is My brother, and sister, and mother" (Matt. xii. 50). Endeavor, therefore, O Christian, to fulfil in all things the will of God, and secure thy salvation by the exercise of good works.

INSTRUCTION ON GOOD WORKS.

What are good works?

All actions of men which are done according to the will of God, from love of Him, and by the help of grace.

Which are the principal good works?

Prayer, *fasting*, and *almsgiving*. Prayer including all acts belonging to the service of God; fasting, all mortifications of the body; almsgiving, all works of mercy.

How many are the works of mercy?

Two: corporal and spiritual.

Which are the spiritual works of mercy?

Those which have for their object the salvation of our neighbor; as, 1, to admonish the sinner; 2, to instruct the ignorant; 3, to counsel the doubtful; 4, to comfort the afflicted; 5, to bear wrongs patiently; 6, to forgive injuries and offences; 7, to pray for the living and the dead.

Which are the corporal works of mercy?

1, To feed the hungry; 2, to give drink to the thirsty; 3, to clothe the naked; 4, to visit the prisoners; 5, to shelter the houseless; 6, to visit the sick; 7, to bury the dead (Matt. xxv. 42, 43).

What is necessary to render works meritorious?

1, They must be good in themselves; 2, they must be done by the grace of God; 3, in the state of grace; 4, by free will; 5, with the good intention of pleasing God.

Can we be saved without good works?

No; for Christ says expressly, "Every tree that bringeth not forth good fruit shall be cut down and shall be cast into the fire." And that servant in the Gospel (Matt. xxv. 25) who neither wasted his talent nor yet traded with it, but digged into the earth and hid his lord's money, was therefore cast into the outer darkness.

Eighth Sunday after Pentecost.

IN the Introit of the Mass the Church praises God, Whose mercy and justice extend to the ends of the world. "We have received Thy mercy, O God, in the midst of Thy temple. According to Thy name, O God, so also is Thy praise unto the ends of the earth; Thy right hand is full of justice. Great is the Lord and exceedingly to be praised, in the city of our God, in His holy mountain" (Ps. xlvii. 11, 1).

Prayer.

Grant us, we beseech Thee, O Lord, at all times, the spirit of thinking and doing what is right, that we, who cannot exist without Thee, may be able to live according to Thy will. Through Christ our Lord, etc.

EPISTLE. *Rom.* viii. 12–17.

Brethren, we are debtors not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption of sons, whereby we cry Abba (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also: heirs indeed of God, and joint heirs with Christ.

"The works of the flesh are," according to St. Paul, "fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like" (Gal. v. 19, 20). Those who practise such vices are not children of God, and will inherit, not heaven, but eternal death. Examine yourself, therefore, whether you are not living according to the flesh, and for the future resist sinful desires with God's assistance, and you will gain a crown in heaven.

Aspiration.

Grant me, O Lord, Thy spirit, that I may always remember the happiness of Thy kingdom, may mortify the lusts of the flesh, and may walk as Thy child in holy chastity.

GOSPEL. *Luke* xvi. 1-9.

At that time Jesus spoke to His disciples this parable: There was a certain rich man who had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able, to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill and sit down quickly, and write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings.

Who are meant by the rich man and his steward?

By the rich man is meant God; by the steward, man. The goods intrusted to the steward are the different goods and gifts of soul and body, of nature and of grace.

Why did Christ use this parable?

To teach us that God requires of every man a strict account of whatever has been given to him, to encourage us to be liberal to the poor, and to warn us against dissipation and injustice.

How are we to understand the direction "to make unto us friends of the mammon of iniquity"?

Riches are called the mammon of iniquity because they so easily lead us to injustice, avarice, excess, and dissipation. Jesus intended to say that we should, according to our ability, employ in doing good those worldly goods which so easily carry us into sin. But He is not to be understood as saying that we should steal, or cheat, or use goods otherwise unjustly obtained, to give alms.

What friends are we thus to make?

The friends are: the good works which render us pleasing to God, and open to us heaven; the poor, the saints of God; the angels, who rejoice in our benevolence, and become our intercessors; and finally Christ, Who regards what is given to the poor as so much given to Himself (Matt. xxv. 40). "The hands of the poor," says St. Chrysostom, "are the hands of Christ; through them we send our goods to heaven beforehand, and through their intercession we obtain the grace of salvation."

Aspiration.

Grant me, O most just God and Judge, grace so to use the goods intrusted to me on earth, that with them I may make myself friends to receive me, at the end of my life, into everlasting habitations.

INSTRUCTION ON CALUMNY.

Is calumny a grievous sin?

When the occasion is important, and the slander is deliberately uttered, with evil intention, when one's neighbor is thereby grievously injured, and his good name damaged, every one may see how grievous and detestable, in such a case, this sin is.

Is it sinful to disclose the faults of our neighbor?

To make public the faults and sins of our neighbor uselessly, merely for the entertainment of idle persons, is always sinful. But if, after trying in vain to correct his faults and sins by brotherly admonition, we make them known to his parents or superiors, for his punishment and amendment, so far from being a sin, it is rather a good work and a duty of Christian charity.

Is it a sin also to listen willingly to calumny?

Yes; for thereby we furnish the calumniator an occasion for sin and give him encouragement. For which reason St. Bernard says: "Whether to calumniate be a greater sin than to listen to the calumniator I will not lightly decide."

What ought to restrain us from calumny?

The thought, 1, of the enormity of this sin; 2, of the number of sins occasioned thereby of which the calumniator, as the occasion of them, becomes partaker; 3, of the difficulty of correcting the harm done, since we cannot know the full extent of the injury, nor stop the tongues of people. Finally, we must

think on the eternal punishment which follows this sin. The holy Fathers say that of young persons who are condemned the greater part is for impurity, but of the old, for calumny.

Aspiration.

Watch over me, O most loving Jesus, that I may not be so blinded, either through hatred or envy, as to destroy by calumny the good name of my neighbor, and thereby make myself guilty of so grievous a sin.

Ninth Sunday after Pentecost.

CALL upon God for help and assistance against all temptations of your enemies, both visible and invisible, and say with the priest, in the Introit of the Mass, "Behold, God is my helper, and the Lord is the protector of my soul; turn back the evils upon my enemies, and cut them off in Thy truth, O Lord, my protector. Save me, O God, by Thy name, and deliver me in Thy strength" (Ps. liii.). Glory be to the Father, etc.

Prayer.

Let the ears of Thy mercy, O Lord, be open to the prayers of Thy suppliants, and that Thou mayest grant what Thy petitioners desire, make them ask those things which are pleasing to Thee. Through Our Lord Jesus Christ, etc.

EPISTLE. I. *Cor.* x. 6–13.

Brethren: We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them: as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and there fell in one day three and twenty thousand. Neither let us tempt Christ: as some of them tempted, and perished by the serpents. Neither do you murmur: as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come. Wherefore he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you, but such as is human: and God is faithful, Who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

Can we sin by thought and desire alone?

Certainly, if we desire evil and unlawful things, or of our own free will dwell upon them with pleasure.

What is it to tempt God?

It is presumptuously to expect signs of God's omnipotence, benignity, providence, and justice. Such a sin it would be, 1, to desire that matters of faith should be made known and confirmed by new miracles; 2, to expose ourselves unnecessarily to danger of body or soul, expecting God to deliver us; 3, to reject the ordinary and natural means of deliverance in sickness or other peril, trusting in God's immediate assistance.

GOSPEL. *Luke* xix. 41–47.

At that time, when Jesus drew near Jerusalem, seeing the city, He wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round: and straiten thee on every side: and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation. And entering into the temple, He began to cast out them that sold therein, and them that bought, saying to them: It is written: My house is the house of prayer; but you have made it a den of thieves. And He was teaching daily in the temple.

Why did the Saviour weep over the city of Jerusalem?

Because it had not known and profited by its time of visitation, and through impenitence was hastening to destruction.

What was the time of its visitation?

The period in which God sent to the Jews one prophet after another, whom they derided and calumniated, stoned and put to death (Matt. xxiii. 34). But especially was it the time of the ministry of Christ, Who so often proclaimed His life-giving doctrine; pointed out and demonstrated, by the greatest miracles, that He was the Messias and the Saviour of the world, and yet was despised by this hardened and impenitent city, and even put to death on the cross.

Does God hide from the wicked the truths of salvation?

No; but sinners so blind themselves by their sins that the divine inspirations fail to move them to penance.

What do we learn by Jesus casting out of the temple those who sold and bought?

We learn how severely He will punish those who in church forget where they are; forget that Jesus Christ is present in the tabernacle; who laugh, talk, amuse themselves, cherish sinful thoughts, and give scandal by their improper dress and unbecoming behavior.

Prayer.

O Jesus, Who didst weep over the city of Jerusalem because it knew not the time of its visitation, I beseech Thee enlighten my heart, that I may know and profit by the season of grace; and grant that I may always behave with reverence in Thy church, and never turn it into a resort for evil thoughts and desires or for worldly cares.

LESSONS UPON DEATH-BED REPENTANCE.

Can the sinner rely upon being converted at the end of his life?

By no means: for this would be to sin against the mercy of God, which is much the same as the sin against the Holy Ghost. "God," says St. Augustine, "usually punishes such sinners by allowing them at the last to forget themselves, who in the days of their health and strength have allowed themselves to forget Him." God Himself also says: "They have turned their back to Me and not their face, and in the time of their affliction they will say, Arise and deliver us. Where are thy gods whom thou hast made thee? Let them arise and deliver thee in the time of thy affliction" (Jer. ii. 27, 28). It is true we have a consoling example of conversion at the moment of death in the penitent thief, but, as St. Augustine further says, while this one example is given so that no sinner may despair, it is the only one, so that no sinner may defer repentance through presumption.

What may we hope of those who are converted at the close of life?

Everything that is good, if they be really converted; but this is a most rare thing. "Of the hundreds of thousands whose lives have been wicked," writes St. Jerome, "hardly one will be converted at the hour of death, and obtain forgiveness of

his sins." And St. Vincent Ferrer says it would be a greater miracle for a person who has lived wickedly to die well than for one who is dead to be restored to life. And no wonder; for repentance at the hour of death is generally but an extorted repentance. It is not so much that the sinner forsakes his sins as that his sins forsake him; and the resolution of amendment is one which he would hardly make, were he not driven to it by the agonies of death. What is there to expect from such a repentance?

When, therefore, ought we to do penance?

While we are in possession of our reason and strength; for, as St. Augustine says, the repentance of the sick is a sickly repentance. In time of sickness, as experience teaches, the pains of disease, the hope of recovery, the fear of death, the torments of conscience, the temptations of the devil, and the care of all depending on him, so continually distract a man that he can hardly collect his thoughts at all, much less bestow them upon a work of a true repentance. If to many it is so difficult to do penance while they are yet in health, and hindered by nothing from raising their thoughts to God, how much more difficult will it be when the body has already become weak! We have heard a number of persons who had been sick admit after their recovery that they had no knowledge of what happened to them during their illness, and even had no recollection of having received the holy sacraments. Accordingly, Isaias admonishes us: "Seek ye the Lord while He may be found, call upon Him while He is near" (Isaias lv. 6). And Christ says: "You shall seek Me and shall not find Me, and you shall die in your sin" (John vii. 34; viii. 21). If, therefore, you have committed mortal sin, delay not to return to God, by perfect contrition and a good confession. Put it not off from one day to another; for repentance thereby becomes more and more difficult; for, as St. Gregory says, one unrepented sin by its own weight impels a man to still further sins, and all the while makes him the weaker, and his adversary, the devil, the stronger; so that at last he cannot be converted without the extraordinary grace of God. But how can the presumptuous sinner expect such grace? God will laugh in his destruction, in like manner as he has despised His instruction, counsel, and reproof (Prov. i. 26–28). "Therefore, whilst

we have time, let us work good" (Gal. vi. 10), for who knows whether we may not be suddenly prevented, by severe sickness, from working out our salvation!

Tenth Sunday after Pentecost.

AT the Introit of the Mass, join with the Church in extolling the help of God, whereby we are defended against our enemies. "When I cried to the Lord, He heard my voice from them that draw near against me, and He humbled them, Who is before all ages, and remains forever. Cast thy care upon the Lord, and He shall sustain thee. Hear, O God, my prayer, and despise not my supplication; be attentive to me, and hear me." Glory be to the Father, etc.

Prayer.

O God, Who dost particularly manifest Thy omnipotence by sparing and showing mercy, multiply Thy mercy towards us, that running to the possession of what Thou hast promised, Thou mayest make us partakers of heavenly goods. Through Christ our Lord, etc.

EPISTLE. I. *Cor.* xii. 2-11.

Brethren: You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore I give you to understand, that no man, speaking by the Spirit of God, saith Anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost. Now there are diversities of graces, but the same Spirit: and there are diversities of ministries, but the same Lord: and there are diversities of operations, but the same God, Who worketh all in all. And the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit, is given the word of wisdom: and to another the word of knowledge, according to the same Spirit: to another faith in the same Spirit: to another the grace of healing, in one Spirit: to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues, to another interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as He will.

Explanation.

As the Holy Ghost gave on Pentecost the gift of tongues, so also He imparted to the faithful many other gifts. This Holy Spirit works in different ways. He confers not only ordinary but extraordinary graces on whom He will, and how He will, as He finds it for the edification of the body of Christ, and whatever gift any one receives he must use for the glory of



God and the salvation of souls, without being elated by it, since he has received it only as a pure grace.

GOSPEL. *Luke* xviii. 9-14.

At that time, to some who trusted in themselves as just, and despised others, Jesus spoke this parable: Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men: extortioners, unjust, adulterers: as also is this publican; I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven: but struck his breast, saying: O God,

be merciful to me a sinner! I say to you, this man went down into his house justified rather than the other, because every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

Why did Jesus recite the parable of the Pharisee and the publican?

To warn us against pride, ambition, and vanity in our good works, which thereby lose all their merits; to teach us not to despise or judge any man, although he should appear most impious; finally, to show us that if we would be heard in our prayers, we must appear before God with an humble and penitent heart.

Why was not the Pharisee's prayer acceptable to God?

Because it was not a prayer, but rather a boast; for he praised himself, attributing his good works to himself, instead of giving God glory for them. Thus despising and presumptuously judging others, he sinned the more against God, instead of making himself worthy of his praise.

Why was the prayer of the publican acceptable to God?

Because, though short, it was most humble and penitent. He did not, like the Pharisee, advance into the temple, but remained afar off, as though unworthy the presence of God and the fellowship of men. There he stood, with eyes cast down, in token that, for his sins, he was not worthy to look up to heaven; nay, he openly confessed himself a sinner, and in sorrow smote his breast, thereby punishing, as it were, says St. Augustine, the sins which had come from his heart.

Let us, then, be afraid of vainglory, like St. Ignatius, who said, "They who praise me scourge me"; and St. Hilary, who wept when he saw himself honored, because he was afraid of receiving his reward on earth. Learn to despise vainglory, and think of what St. Augustine says: "God is most high; exalt yourself, and He withdraws from you; humble yourself, and He comes down to you." Seek in all things not your own but God's glory; accustom yourself before every undertaking to raise your heart to God by making a good intention, and you will, like the publican, find grace before God.

Eleventh Sunday after Pentecost.

AT the Introit of the Mass, with the priest, pray God for brotherly love, and for protection against enemies, within and without. "God, in His holy place; God, Who maketh men of one mind to dwell in a house, He shall give power and strength to His people. Let God arise, and let His enemies be scattered; and let them that hate Him flee before His face" (Ps. lxvii.). Glory be to the Father, etc.

Prayer.

O almighty and everlasting God, Who in the abundance of Thy mercy dost exceed the desires and deserts of Thy suppliants, pour forth Thy mercy upon us, that Thou mayest forgive what our conscience fears, and grant what our prayer does not presume to ask. Through Jesus Christ our Lord, etc.

EPISTLE. I. *Cor.* xv. 1–10.

I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand, by which also you are saved: if you hold fast after what manner I preached unto you, unless you have believed in vain. For I delivered unto you first of all, that which I also received: how that Christ died for our sins, according to the Scriptures: and that He was buried, and that He rose again the third day, according to the Scriptures: and that He was seen by Cephas, and after that by the eleven. Then was He seen by more than five hundred brethren at once, of whom many remain until this present, and some are fallen asleep. After that He was seen by James, then by all the apostles: and last of all, He was seen also by me as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the Church of God. But by the grace of God I am what I am: and His grace in me hath not been void.

Explanation.

This epistle teaches us that as the holy apostle Paul was not elated with vanity by the revelations he had received from God, but rather felt himself unworthy of them, ascribing it to God's grace that he was what he was, even so the truly humble man

thinks little of himself, is willing to be despised by others, and gives glory to God alone.

Such humility is a most difficult lesson to our sensual nature. But are we not sinners, and far greater sinners than St. Paul was? and shall we then esteem ourselves highly? And granting that we have not to reproach ourselves with any great sins, and have even done much good, is it not presumption and robbery to claim for ourselves what belongs to grace? Let us learn, therefore, to be humble, and to count ourselves always unprofitable servants.

Aspiration.

O most humble Saviour, banish from my heart the spirit of pride, and impart to me the most necessary grace of humility. Give me grace to know that, of myself, I can do nothing that is pleasing to Thee, that all my sufficiency for good comes from Thee, and that Thou workest in us both to will and to accomplish (II. Cor. iii. 5; Phil. ii. 13).

GOSPEL. *Mark* vii. 31-37.

At that time, Jesus, going out of the coasts of Tyre, came by Sidon to the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb: and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue: and looking up to heaven, He groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And He charged them that they should tell no man. But the more He charged them, so much the more a great deal did they publish it: and so much the more did they wonder, saying: He hath done all things well; He hath made both the deaf to hear, and the dumb to speak.

Who among Christians are like the deaf and dumb of this gospel?

Those who are deaf to the voice of God, and dumb in prayer, in the praise of God, in the defence of religion, and of the good name of their neighbor, and in confessing their sins.

Why did Christ take the deaf and dumb man aside?

Because He did not seek the praise of men, and at the same time was loath to provoke too soon the hatred of His enemies.

Why did Jesus put His fingers into the ears of the deaf and dumb, and spitting, touch his tongue?

To show this unfortunate person by signs that it was He Who freed him from his bodily evils, and that the healing power was not the consequence of secretly given remedies, but proceeded immediately from Himself.

Why did Jesus look up to heaven and groan?

1. To show that He acted not as mere man, but that He had received all power from His eternal Father. 2. That He might thereby awaken and animate the deaf and dumb man to confidence in His power and belief in His divine mission. Learn hence to practise the beautiful virtue of compassion for others' sufferings, and to acknowledge that every good gift is from above.

Why did Christ charge them that they should tell no man?

That we might learn not to seek the praise of men for our good deeds. Let us learn to make known the works of God to His glory; for He is continually working before our eyes every day so many wonders, in order that we may praise His benignity and omnipotence.

Aspiration.

O Jesus, great physician of souls, open mine ears to attend to Thy holy will; loosen my tongue to proclaim and praise forever Thy love and goodness.

Twelfth Sunday after Pentecost.

THE Introit of the Mass to-day is the prayer of an afflicted soul entreating God for assistance. "Incline to my aid, O God; O Lord, make haste to help me; let my enemies be confounded and ashamed who seek my soul. Let them be turned backwards, and blush for shame, who desire evils to me." Glory be to the Father, etc.

Prayer.

O almighty and merciful God, from Whose gift it comes that Thou art worthily and laudably served by the faithful, grant us,

we beseech Thee, to run without offence to the attainment of Thy promises. Through Christ our Lord, etc.

EPISTLE. II. *Cor.* iii. 4-9.

Brethren: Such confidence we have through Christ towards God: not that we are sufficient to think anything of ourselves, as of ourselves: but our sufficiency is from God: Who also hath made us fit ministers of the New Testament, not in the letter, but in the spirit: for the letter killeth: but the spirit quickeneth. Now if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void: how shall not the ministration of the Spirit be rather in glory? For if the ministration of condemnation be glory: much more the ministration of justice aboundeth in glory.

Explanation.

St. Paul here introduces a comparison between the priesthood of the Old and that of the New Law, in order to show that the dignity of the priesthood under the New Law (and consequently the respect and confidence due to it) as far excels the dignity of the priesthood under the Old as the spirit does the letter—the truth the figure. For if the ministry of Moses, which consisted in the service of the letter, and imparted no grace, was so glorious, how much more glorious is that priesthood of the New Law, through which is conveyed the sanctifying grace of God! And how much more veneration and obedience should accordingly be paid to the priests of the New Law!

GOSPEL. *Luke* x. 23-37.

At that time Jesus said to His disciples: Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them. And behold a certain lawyer stood up, tempting Him, and saying: Master, what must I do to possess eternal life? But He said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind: and thy

neighbor as thyself. And He said to him: Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus: And who is my neighbor? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him: and, having wounded him, went away leaving him half dead. And it chanced that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he



was near the place and saw him, passed by. But a certain Samaritan being on his journey came near him: and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee. Which of these three in thy opinion was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

Why does Jesus call His disciples blessed?

Because they had the happiness which so many kings, patriarchs, and prophets had desired in vain—of seeing the Saviour of the world, and of hearing His teaching.

What is it to love God?

To acknowledge God as the highest and most perfect good; to desire that He should be known, honored, loved, by all men; that His will should be fulfilled by all; and so zealously to observe His commandments that we would lose all the goods of life, and even life itself, rather than transgress these commands and be separated from God.

What does it mean to love God with the whole heart, etc.?

"With thy whole heart" signifies with all the motions and inclinations of the heart; "with thy whole soul," with all the thoughts, conceptions of the soul; "with thy whole mind," with all the desires, wishes, and determination of the will; "with all thy strength," with all the powers and faculties of body and soul —with all the acts and motions of the senses. All these should be directed to God alone, as the last object and end of man.

How can this be done?

By doing whatever we do, whether it be mental or manual labor, eating, drinking, or recreation, with the intention of doing the will of God and what is pleasing to Him. By this it is understood that idle talk, intemperance in meat and drink, and in general all sinful works, cannot be offered to God, because they are contrary to His will and therefore deserve punishment.

Is that true love which loves God because He does us good?

That love is truly good and praiseworthy, but not perfect, for self-interest creeps in with it.

What, then, is the perfect love of God?

When we love God only because He is in Himself the highest good and most worthy of love. In such manner must we endeavor to love God; not out of self-interest, not from the expectation of reward, nor yet from fear of punishment.

Can every one thus love God?

Yes; for there is no state of life in which we cannot refer everything to God. Love does not require great deeds, but

that we should avoid evil, and refer everything to God; and all can do this.

Aspiration.

O Jesus, rich in love, Who hast so earnestly exhorted us to the love of God and of our neighbor, engrave deep in our hearts, we pray Thee, this commandment of love, that whatever we do or leave undone, all our thoughts, words, and works, may begin and end in love of Thee; and that no tribulation, temptation, or danger, nor even death itself, may ever separate us from Thee. Grant, also, that out of love to Thee we may love our neighbor, whether friend or enemy, as ourselves, and by this love may deserve to have Thee as a Saviour and merciful Judge.

Who is our neighbor?

Every man, be he a foreigner or a fellow-countryman, poor or rich, of our own religion or of any other, a friend or an enemy.

How are we to love our neighbor?

We must love our neighbor as ourselves; that is, we must wish for him and do for him what in similar circumstances we should desire for ourselves, and not wish for him or do to him what we would not wish done to ourselves (Matt. vii. 12).

In what way are we particularly to practise the love of our neighbor?

1. By heartily rejoicing over the gifts and graces which our neighbor has received from God, and by sympathizing with him in misfortune; 2. By praying God to grant to our neighbor such gifts as St. Paul, on his knees, besought for the Ephesians,—the fulness of the knowledge of God, and of all perfection; 3. By overlooking and patiently bearing our neighbor's faults, disorders, and infirmities of every kind, as St. Paul says: "Bear ye one another's burdens and so you shall fulfil the law of Christ"; 4. In general, by both the spiritual and the corporal works of mercy.

With what intention should we love our neighbor?

We must love our neighbor in God, and for God's sake, because He commands it, and because such love is pleasing to Him.

Thirteenth Sunday after Pentecost.

UNITE your voice with the Church in the Introit of the Mass, and pray for assistance against her enemies. "Have regard, O Lord, to Thy covenant, and forsake not, unto the end, the souls of Thy poor: Arise, O Lord, and judge Thy cause, and forget not the voices of them that seek Thee. O God, why hast Thou cut us off unto the end? Why is Thy wrath enkindled against the sheep of Thy pasture?" Glory be to the Father, etc.

Prayer.

O almighty and eternal God, grant to us an increase of faith, hope, and charity; and that we may deserve to obtain what Thou promisest, make us love what Thou commandest. Through Our Lord Jesus Christ, etc.

EPISTLE. *Gal.* iii. 16–22.

Brethren: To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: And to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God: the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why then was the law? It was set because of transgressions, until the seed should come, to whom He made the promise, being ordained by angels in the hand of a mediator. Now a mediator is not of one: but God is one. Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

Explanation.

St. Paul shows the Galatians that they could not be justified by the Mosaic law, but only by active faith. The promise, he says, which God gave to Abraham, that all nations should be saved through faith in one of his seed, pointed to Christ. Even

the Scriptures tell us that, notwithstanding the law and its sacrifices, the Jews remained sinners; it could not, therefore, by itself, justify man. It follows, therefore, that salvation was to be gained only through Jesus, Who delivered men from the Jewish law. Let us, then, by active faith in Him, make use of this grace for eternity.

GOSPEL. *Luke* xvii. 11-19.

At that time, as Jesus was going to Jerusalem, He passed through the midst of Samaria in Galilee. And as He entered



into a certain town, there met Him ten men that were lepers who stood afar off: and lifted up their voice, saying: Jesus, Master, have mercy on us. Whom when He saw, He said: Go, show yourselves to the priests. And it came to pass, as they went they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face, before His feet, giving thanks; and this was a Samaritan. And Jesus answering, said: Were not ten made clean? and where are the nine? There is no one found to return and give glory to God, but this stranger. And He said to him: Arise, go thy way: for thy faith hath made thee whole.

What, in a spiritual sense, does leprosy mean?

In a spiritual sense leprosy means sin, especially the sin of impurity. The Jewish law divided leprosy into three kinds, namely, that of the flesh, that of garments, and that of houses. The leprosy of the flesh may be likened to the impure, who easily corrupt others; the leprosy of garments, to luxury of dress and scandalous fashions, by which not only souls are seduced into sin, but many families and communities are brought to poverty and plunged into eternal ruin; the leprosy of houses, to places where wicked and immoral servants are kept; where immodest dances and plays occur, where licentious acts are committed, where meetings are allowed and encouraged to the injury of virtue and of our neighbor's honor, where assistance or advice is given in wicked undertakings of any sort.

Why did the lepers stand afar off?

Because it was thus commanded by the Jewish law, so that no one might catch contagion from them. From this we learn that we must as carefully shun scandalous persons, companies, and houses, as we would the plague. "He that toucheth pitch shall be defiled with it, and he that hath fellowship with the proud shall put on pride" (Ecclus. xiii. 1).

Why did Jesus ask for the nine others who also were made clean?

To show how greatly ingratitude displeases Him. Injuries to Himself He generally submitted to in silence; but this ingratitude He would not suffer to pass uncondemned. So great a sin is ingratitude. On this account St. Bernard says, "Ingratitude is an enemy of the soul that destroys merit, corrupts virtue, and prevents grace. It is a scorching wind that dries up the fountain of the goodness and the mercy of God."

Why does God require us to be grateful?

This question St. Chrysostom answers very beautifully by saying: "God requires gratitude of us only that He may confer on us new graces." Then let us not forget to thank Him morning and evening; before and after meals; as often as you recognize His blessing in your house, in your children, in your property, your cattle, your fields, your fruits. St. Augustine says: "We cannot think, speak, or write anything better or more acceptable than, 'Thanks be to God!'"

Aspiration.

O Jesus Christ, Who, while upon earth, didst for our example and encouragement give thanks to Thy Heavenly Father for all things, by Thy thankfulness I beseech of Thee grace to give thanks through Thee to our Father in heaven, at all times, for all things.

INSTRUCTION ON THE SACRAMENT OF HOLY ORDERS.

"Go, show yourselves to the priests"—*Luke* xvii. 14.

What are Holy Orders?

A sacrament in which the priestly power is conferred on the candidate, together with a special grace to discharge its sacred functions.

What is the outward sign of this sacrament?

The laying on of hands and the prayer of the bishop, and the presentation of the chalice with bread and wine, together with the verbal communication of authority to change the bread and wine into the body and blood of Christ, and to remit and retain sins.

When did Christ institute this sacrament?

At the Last Supper, when, after changing the bread into His true body, and the wine into His true blood, He said to His apostles, "Do this for a commemoration of Me" (Luke xxii. 19).

Are Holy Orders reckoned a sacrament by the apostles?

Yes; for St. Paul admonishes His disciple Timothy to stir up the grace of God received by the imposition of his hands. Hereby St. Paul teaches expressly that by the imposition of the hands of the apostles, or of the bishops, who are their successors, the grace of God is imparted to priests, in which consists the substance of the sacrament. Pray, then, for the priests; asking fervently of God, particularly on ember-days, to give His Church faithful pastors. Jesus Himself commands it, saying, "The harvest indeed is great, but the laborers are few: pray ye therefore the Lord of the harvest that He send laborers into His harvest" (Luke x. 2).

Fourteenth Sunday after Pentecost.

At the Introit of the Mass, join with the priest in awaking in your heart a fervent desire for heaven by these words: "Behold, O God, our protector, and look on the face of Thy Christ; for better is one day in Thy courts above thousands. How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord" (Ps. lxxxiii.). Glory be to the Father, etc.

Prayer.

Preserve Thy Church, we beseech Thee, O Lord, with perpetual mercy, and since without Thee mortal man goes astray, may we be ever withheld by Thy grace from what is hurtful, and directed to what is profitable. Through Our Lord Jesus Christ, etc.

EPISTLE. *Gal.* v. 16-24.

Brethren: Walk in the Spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another: so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now the works of the flesh are manifest, which are, fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, revellings, and such like, of which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they that are Christ's have crucified their flesh with the vices and concupiscences.

What is it to walk in the Spirit?

It is, in all things and at all times, to follow the inspirations of the Holy Spirit; and not merely to abstain from the works of the flesh, but rather to crucify the flesh and its lusts, and earnestly to aspire after those fruits which the Holy Ghost pro-

duces in men, such as charity, peace, and joy. So shall we belong to Christ, and become partakers of eternal life.

Is it not wonderful that while all Christians desire to belong to Christ, and to be heirs of His kingdom, they are unwilling to crucify the flesh with its vices and concupiscences, and to destroy its lusts, as though they believed this to be required only of the clergy, whereas it is to all Christians that Christ says: "If any man will come after Me, let him deny himself and take up his cross and follow Me"? (Matt. xvi. 24.)

GOSPEL. *Matt.* vi. 24-33.

At that time Jesus said to His disciples: No man can serve two masters: for either he will hate the one, and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns: and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field how they grow: they labor not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe: how much more you, O ye of little faith! Be not solicitous therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice: and all these things shall be added unto you.

What is meant by serving God?

Doing the will of God in all things which He requires of us, in whatever state of life we may be placed, and doing this with fidelity, with unwearied zeal, and out of love for Him.

Who are the two masters whom we cannot serve at the same time?

God and an inordinate desire for worldly gain. One cannot serve both, because they demand things that are contradictory.

Who are they that serve mammon, or worldly wealth?

The avaricious, who, impelled by their longing for riches, offend God by manifold transgressions of His commandments.

Why does Christ refer us to the birds of the air and the lilies of the field?

To awaken in us confidence in Divine Providence. If God feeds the young ravens (Ps. cxlvi. 9) and the birds of the air; if He decks so beautifully the flowers of the field, how much more will He not care for men, whom He has created after His own image, and adopted as His children.

Are we, then, to use no care or labor?

That by no means follows from what has been said. The Saviour forbids only that anxiety, proceeding from little faith, which, in striving for a maintenance, neglects God's honor and commandments, and the good of one's soul. For the rest, God Himself has commanded man to labor (Gen. iii. 17–19); and St. Paul says, "If any man will not work, neither let him eat" (II. Thess. iii. 10).

What should preserve us from excessive anxiety?

A firm and living faith that God can and will help us. That He can is clear, because He is almighty; that He will is certain, for the reason that He is love—that He has promised it to us, more than once, most expressly, and that He is faithful in keeping His promises.

Let us, then, trust in God, and daily renew our confidence in Him, particularly when we say the Creed, or when, in the Our Father, we pray, "Give us this day our daily bread."

Consolation in Poverty.

In your misery and poverty, say often, with Job: "The Lord gave, and the Lord hath taken away; as it hath pleased the Lord so it is done; blessed be the name of the Lord" (Job i. 21). Or seek comfort in these words: "We lead indeed a poor life, but we shall have many good things if we fear God and depart from all sin, and do that which is good" (Job iv. 23).

Warning against Usury.

Usury is that mortal sin which takes advantage of our neighbor's poverty and need to extort from him what is justly his own. Would that usurers might bear in mind what the Lord says: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" (Matt. xvi. 26.)

Fifteenth Sunday after Pentecost.

THE Introit of the Mass of this day is a fervent prayer which may be said in any need or adversity. "Bow down Thy ear, O Lord, to me and hear me; save Thy servant, O my God, that trusteth in Thee; have mercy on me, O Lord, for I have cried to Thee all day. Give joy to the soul of Thy servant, for to Thee, O Lord, I have lifted up my soul." Glory be to the Father, etc.

Prayer.

May continued mercy purify and defend Thy Church, O Lord; and since without Thee it cannot remain safe, may it ever be governed by Thy bounty! Through Christ our Lord, etc.

EPISTLE. *Gal.* v. 25, 26; vi. 1–10.

Brethren: If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vainglory, provoking one another, envying one another. And if a man be overtaken in any fault, you, who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so you shall fulfil the law of Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work, and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him that is instructed in the word communicate to him that instructeth him, in all good things. Be not deceived: God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail: for in due time we shall reap, not failing. Therefore,

whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

Explanation.

From this epistle we learn that humility should teach and admonish us to think little of ourselves—to shun self-confidence and vainglory; charity should incite us, on the other hand, to be meek, loving, compassionate, and kind to every man, even to sinners; to administer correction to the erring only with charity, for if this be done with impertinent and insolent zeal, we shall not only fail to correct offenders, but shall ourselves fall into the same temptations and sins; for God, by a common and just judgment, allows the proud, who look down upon others' sins, to fall into sin themselves, that they may learn to be humble, and to have compassion upon those who have gone astray.

Aspiration.

O St. Paul, procure for me, by thy prayers, the grace of God, that I may continually walk in humility, may always love my neighbor, and, in particular, may bear with patience his faults and frailties, that so I may fulfil the law of God, and reap an abundant harvest.

GOSPEL. *Luke* vii. 11-16.

At that time Jesus went into a city that is called Naim: and there went with Him His disciples, and a great multitude. And when He came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: Weep not. And He came near and touched the bier. And they that carried it stood still. And He said: Young man, I say to thee, Arise. And he that was dead sat up and began to speak. And He gave him to his mother. And there came a fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited His people.

Why did Christ have compassion on this widow?

To show us that God takes forsaken and afflicted widows

under His care, and becomes Himself their comforter and helper, and to teach us that we should do likewise. Christ had, however, still other grounds for His compassion; for He foresaw in this dead youth of Naim the death of the sinner, and in the affliction of the mother the grief which the Church would suffer over the spiritual loss of so many children.

Why did Christ say to this widow, "Weep not"?

To intimate that He would restore her son to her, and at the same time to teach us that we should not mourn and weep



to excess for the dead. St. Paul therefore admonishes us not to be sorrowful in regard to the dead, as others who have no hope of resurrection (I. Thess. iv. 12).

Why did Christ command the bearers to stand still?

To awaken their confidence and to put it beyond doubt that the resurrection of the dead proceeded from Him. This should teach us that a soul that is dead cannot be restored to life so long as the passions which have caused its death, and borne it, as it were, to the grave, are not brought to a stop.

What more do we learn from this gospel?

That no one, however young, is safe from death; and that every one, therefore, should be always prepared for it.

What is often the cause of early death among young persons?

1. Gluttony and intemperance; for by surfeiting and intemperance more perish than by the sword (Ecclus. xxxvii. 34). 2. Lust. 3. Anger; "If you bite and devour one another, take heed you be not consumed one of another" (Gal. v. 15). From angry words often come strife and blows, and not unfrequently murder itself. 4. Disobedience. We have dreadful examples to show that God has taken out of the world, early and suddenly, disobedient children; for instance, Absalom. Not without reason does God say to children: "Honor thy father and mother, as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land" (Deut. v. 16).

ON DEATH.

Certain it is that we shall die, but uncertain the hour of our death. Would that we might never forget this truth; that we might earnestly think of it every day! How different our lives would then be! Have mercy, then, on thine own soul. Keep thyself in readiness; so live that thou mayest have no reason to fear death. Do in thy lifetime what in the hour of death you will wish that you had done. Die daily, with St. Paul, by crucifying the flesh with its desires and lusts, and by voluntarily loosening thy heart from the world, its goods, and its vanities, before death does this for you by violence. In time of temptation and passion think of these truths, and resist; then to die will not be too hard.

Aspiration.

I must one day die! How, then, can I live so carelessly? Why do I so cling to the world, which I must leave? Never again shall this be! And you, my dear friends and relatives, I will in future love only with a love and affection sanctified and directed to God; such as shall not cease in death, but, like God Himself, shall last for eternity.

INSTRUCTION ON THE CEREMONIES OF THE CHURCH AT BURIALS.

"Behold, a dead man was carried out, the only son of his mother: and a great multitude of the city was with her."—*Luke* vii. 12.

From the people who thus accompanied the corpse of the young man we should learn to pay the last honors to the dead, and to follow their bodies to the grave.

Why is the cross carried before the corpse?

To signify that the deceased confessed Christ crucified, and departed this life believing in Him and hoping to rise again through Him.

Why are lighted candles placed around and carried before the coffin?

To signify that we pray the deceased may have eternal light. This custom is very old; for St. Cyprian, who was beheaded for Christ's sake about sixteen hundred years ago, was carried to his grave with lights and the singing of hymns.

Why are the coffin and grave sprinkled with holy water?

In token that the Church desires for the deceased the comfort of God's grace in case he should be detained.

Why are the corpse and the grave incensed?

To signify that the deceased, according to his Christian vocation, had been "a good odor of Christ" (II. Cor. ii. 15), and to remind the faithful that their prayers and good works should, like the incense, go up to heaven for the deceased.

Why are psalms and hymns sung?

1. To remind us of the teaching of St. Paul, that we should not be sorrowful on account of the dead, as are those who have no hope of eternal life; 2. To declare that we esteem the departed happy on account of the rest of which henceforth they are made partakers (Apoc. xiv. 13). This usage descends to us from the apostles, who buried St. Stephen with the singing of psalms and hymns.

Why are the bells rung at funerals?

To call the faithful to prayer for the dead: for adults, that they may obtain eternal rest; for children, to thank God that He has delivered them from all dangers and temptations, and received them into His heavenly kingdom.

Why is a cross or headstone erected over the grave?

To point out that there lies the body of a Christian and a brother, and to remind us to pray for our friend.

Sixteenth Sunday after Pentecost.

In the Introit of the Mass let us implore, with great confidence, the mercy of God. "Have mercy on me, O Lord, for I have cried to Thee all the day; for Thou, O Lord, art sweet, and mild, and plenteous in mercy, to all that call upon Thee. Bow down Thy ear to me, O Lord, and hear me, for I am needy and poor" (Ps. lxxxv.). Glory be to the Father, etc.

Prayer.

May Thy grace, O Lord, ever precede and follow us, and make us ever intent upon good works. Through Our Lord Jesus Christ, etc.

EPISTLE. *Eph.* iii. 13–21.

Brethren: I pray you not to faint at my tribulations for you: which is your glory. For this cause I bow my knees to the Father of Our Lord Jesus Christ, of Whom all paternity in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened by His Spirit with might unto the inward man, that Christ may dwell by faith in your hearts: that being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth: to know also the charity of Christ, which surpasseth all knowledge, that you may be filled unto all the fulness of God. Now to Him Who is able to do all things more abundantly than we desire or understand, according to the power that worketh in us: to Him be glory in the Church, and in Christ Jesus, unto all generations, world without end. Amen.

Explanation.

St. Paul was in prison at Rome when he wrote this epistle, and was anxious lest the Ephesians might think that the faith, the proclaimers of which were thus persecuted, was not from God. He therefore exhorts them to remain firm in their belief; assures them that his sufferings would be for their glory if they remained as firm as he; and prays that they may be enlightened

to know the love of God—that is, what Christ had done and suffered for us. Hence we learn to ask earnestly of God grace to understand the mysteries of faith.

Aspiration.

O heavenly Father, according to the example of St. Paul, I humbly pray that Thy spirit, Thy knowledge, Thy charity, may be deeply implanted in us, that Thou mayest possess our hearts, and that we, filled with all the fulness of Thy grace, may serve Thee more perfectly, and give Thee thanks forever.

GOSPEL. *Luke* xiv. 1-11.

At that time, when Jesus went into the house of one of the chief of the Pharisees, on the Sabbath-day, to eat bread, they watched Him. And behold there was a certain man before Him that had the dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath-day? But they held their peace. But He, taking him, healed him, and sent him away. And answering them, He said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer Him to these things. And He spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honorable than thou be invited by him, and he that inviteth thee and him, come and say to thee: Give this man place: and then thou begin with shame to take the lowest place: but when thou art invited, go sit down in the lowest place: that when he who invited thee cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at the table with thee. Because every one that exalteth himself shall be humbled: and he that humbleth himself shall be exalted.

Why did the Pharisees watch Jesus so closely?

To discover something in Him for which they might censure and accuse Him. How like them are those Christians who watch every step of their neighbors, and particularly of priests, hoping to find something for which to blame them, and represent them as evil persons!

Who is, spiritually, like the man with the dropsy?

The avaricious man; for as a dropsical person is never satisfied with drinking, so the avaricious man never has enough; and like the dropsy, too, avarice is hard to cure, since it grows worse with age, and generally does not leave a man till he comes to the grave.

Why is avarice reckoned among the seven deadly sins?

Because it is the root of many evils; for it leads to usury, theft, the use of false weights and measures, to the retaining of unjustly gotten goods, to the oppression of the poor, of widows and orphans, to the denial and suppression of justice, to apostasy from the faith, and to despair. Hence the Apostle says: "They that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition" (I. Tim. vi. 9).

An efficacious remedy for avarice is the consideration that we are only the stewards, and not the owners of our goods, of which we can take nothing with us at the hour of our death (I. Tim. vi. 7); and that one day God will require of us a strict account of what we have had.

INSTRUCTION ON KEEPING HOLY SUNDAYS AND HOLY-DAYS OF OBLIGATION.

How must we sanctify the Sundays and holy-days?

As the third commandment enjoins, that is, on Sundays and holy-days, we must not only abstain from servile labor, but we must, as far as possible, attend divine service, both in the forenoon and afternoon; for God has not said, thou shalt be idle on the Sabbath-day, but thou shalt keep holy the Sabbath-day. God will not suffer those who desecrate His holy-day to go unpunished; He will cover them with disgrace and scorn (Mal. ii. 3), and will send upon them all the evils of the time.

Seventeenth Sunday after Pentecost.

In the Introit of the Mass, the justice and mercy of God are praised. "Thou art just, O Lord, and Thy judgment is right. Deal with Thy servant according to Thy mercy. Blessed

are the undefiled in the way, who walk in the law of the Lord" (Ps. cxviii.). Glory be to the Father, etc.

Prayer.

Grant to Thy people, we beseech Thee, O Lord, to avoid the contagion of the devil, and with a pure mind to seek Thee, the only God. Through Our Lord Jesus Christ, etc.

EPISTLE. *Eph.* iv. 1-6.

Brethren: I, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all, Who is blessed forever and ever. Amen.

Practice.

The words, "one Lord, one faith, one baptism, one God and Father of all," confound those who assert that a man may be saved in any belief. There can be but one true religion; they who profess it should be united by the bond of charity, and their lives be worthy of their vocation to the true faith.

GOSPEL. *Matt.* xxii. 35-46.

At that time the Pharisees came nigh to Jesus, and one of them, a doctor of the law, asked Him, tempting Him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying: What think you of Christ? Whose son is He? They say to Him: David's. He saith to them: How then doth David in spirit call Him Lord, saying: The Lord said to my Lord: Sit on My right hand, until I make Thy enemies Thy footstool? If David then call Him Lord,

how is He his son? And no man was able to answer Him a word: neither durst any man from that day forth ask Him any more questions.

Why is this commandment to love God and our neighbor called the great commandment?

Because in these two are contained all the others, so that he who fulfils these fulfils the whole law. For whoever loves God with his whole heart does not murmur against God; does not dishonor His name by cursing and swearing; does not desecrate the Sabbath-day, because he knows that all this is offensive to God. On the contrary, he hopes in God; gives thanks and praise to God; sanctifies the Sundays and holy-days, because he knows this to be pleasing to God; observes the precepts of the Church, because he knows it to be the will of God that he should hear the Church; honors his parents; does no injury to his neighbor; does not commit adultery; does not steal; slanders no one; bears no false witness; pronounces no unjust judgment; is not envious, malicious, unmerciful, but rather practises towards every one the corporal and spiritual works of mercy; and all this because, out of love to God, he loves his neighbor as himself. Thus love fulfils all the commandments.

What is the meaning of the question, "What think you of Christ?"

Christ put this question to the Pharisees in order that, by their own answer, He might convince them that He was not merely a lineal son of David, but that He was the Son of God, begotten from eternity, on which account He called Himself David's Lord. That Christ is the Son of God, our Lord, our Teacher, our Lawgiver, our Redeemer and Saviour, we Christians know well, for we daily profess it; but how many of us, in deeds, deny it, since we do not follow His teaching nor observe His commandments! What, then, will Christ one day be to such? What but a judge to condemn, and a God to punish?

Why must we love our neighbor?

Because we are all, not merely by descent from Adam, but much more through the grace of Jesus, children of God and members of one family. As children of God, we bear in us the likeness of God. But God loved and still loves all men;

for the salvation of all He has given up His only Son, that all may be saved; shall we then love one and hate another, and yet think to be like God? Through the grace of Jesus we are all redeemed, made members of His body, yes, partakers of His body and blood. Therefore St. Paul admonishes us: "You are all one in Christ" (Gal. iii. 28), "be therefore careful to keep the unity of the spirit in the bond of peace" (Ephes. iv. 3). How natural is it for the members of one body not to wound each other! Jesus, our Redeemer, gave His life for us when we were His enemies (Rom. v. 10), and even on the cross prayed for His murderers. We are His disciples. But can we be allowed to call ourselves so without possessing this mark of His discipleship? (John xiii. 15.) Thus everything incites us to love: the law of nature and of revelation, the example of Christ, all the promises and hopes that we have. In truth, how, without love, could we hope to enter the kingdom of love? There can be no answer to this reasoning: "Would you be a disciple of Jesus, an heir of His kingdom?" then love like Him; and He has shed His blood for His mortal enemies.

Wednesday following the Seventeenth Sunday after Pentecost—Ember Day.

EPISTLE. II. *Esdras* viii. 1–10.

In those days all the people were gathered together as one man to the street which is before the water-gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel. Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month. And he read it plainly in the street that was before the water-gate, from the morning until mid-day, before the men, and the women, and all those that could understand: and the ears of all the people were attentive to the book. And Esdras the scribe stood upon a step of wood, which he had made to speak upon, and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand: and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia and Mosollam. And Esdras opened the book before all the people: for he was above all the

people: and when he had opened it, all the people stood. And Esdras blessed the Lord, the great God: and all the people answered, Amen, amen: lifting up their hands: and they bowed down, and adored God with their faces to the ground. Now Josue, and Bani, and Serebia, Jamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law: and the people stood in their place. And they read in the book of the law of God distinctly and plainly to be understood: and they understood when it was read. And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy-day to the Lord our God: do not mourn, nor weep: for all the people wept when they heard the words of the law. And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves: because it is the holy-day of the Lord, and be not sad, for the joy of the Lord is our strength.

Aspiration.

O Lord, send zealous priests like Esdras into Thy vineyard, the Church, and grant that we, with fervor like that of Thy people who listened to him, may hearken to Thy word preached to us by Thy minister the priest, and may repent sincerely of our sins; thus seeking and finding in Thee, our Lord, our only joy and strength.

GOSPEL. *Mark* ix. 16–28.

At that time, one of the multitude answering, said to Jesus: Master, I have brought my son to Thee having a dumb spirit. Who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away: and I spoke to Thy disciples to cast him out, and they could not. Who answering them, said: O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto Me. And they brought him. And when He had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And He asked his father: How long time is it since this hath happened unto him? But he said: From his infancy: and oftentimes hath he cast

him into the fire and into waters to destroy him. But if Thou canst do anything, help us, having compassion on us. And Jesus saith to him: If thou canst believe, all things are possible to him that believeth. And immediately the father of the boy crying out, with tears said: I do believe, Lord; help my unbelief. And when Jesus saw the multitude running together, He threatened the unclean spirit, saying to him: Deaf and dumb spirit, I command thee, go out of him: and enter not any more into him. And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: He is dead. But Jesus taking him by the hand, lifted him up; and he arose. And when He was come into the house, His disciples secretly asked Him: Why could not we cast him out? And He said to them: This kind can go out by nothing but by prayer and fasting.

Prayer.

Uphold, O Lord, our infirmity by the help of Thy mercy, that what by itself must fall, may stand upright by Thy clemency. Through Jesus Christ our Lord, etc.

Friday following the Seventeenth Sunday after Pentecost—Ember Day.

EPISTLE. *Osee* xiv. 2–10.

THUS saith the Lord God: Return, O Israel, to the Lord thy God: for thou hast fallen down by thy iniquity. Take with you words, and return to the Lord, and say to Him: Take away all iniquity, and receive the good: and we will render the calves of our lips. Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods: for Thou wilt have mercy on the fatherless that is in Thee. I will heal their breaches, I will love them freely: for My wrath is turned away from them. I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus. His branches shall spread, and his glory shall be as the olive-tree: and his smell as that of Libanus. They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus. Ephraim shall say, What have I to do any more with idols? I will hear him, and

I will make him flourish like a green fir-tree: from me is thy fruit found. Who is wise, and he shall understand these things? prudent, and he shall know these things? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall in them.

Explanation.

The prophet Osee, by the command of God, exhorts the people of Israel to penance, and seeks to move them by describing the happiness thereby obtained. What blessing and what joy come from a sincere repentance in life, and particularly in the hour of death!

The gospel is the same as for the Thursday in Passion Week (Luke vii. 36–50). See page 162.

Saturday following the Seventeenth Sunday after Pentecost—Ember Day.

EPISTLE. *Hebrews* ix. 2–12.

BRETHREN: There was a tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. And after the second veil, the tabernacle, which is called the Holy of holies: having a golden censer, and the ark of the testament covered about on every part with gold, in which was a golden pot that had manna, and the rod of Aaron, that had blossomed, and the tables of the testament. And over it were the cherubim of glory, overshadowing the propitiatory: of which it is not needful to speak now particularly. Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices. But into the second, the high-priest alone, once a year: not without blood, which he offereth for his own and the people's ignorance: the Holy Ghost signifying this, that the way into the holies was not yet made manifest, whilst the former tabernacle was yet standing. Which is a parable of the time present: according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth, only in meats and in drinks, and divers washings, and justices of the flesh, laid on them until the time of correction. But Christ being come, an high-priest of the good things to come, by a greater and more perfect tabernacle

not made with hand, that is, not of this creation: neither by the blood of goats, or of calves, but by His own blood, entered once into the holies, having obtained eternal redemption.

GOSPEL. *Luke* xiii. 6–17.

At that time Jesus spoke to the multitude this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? But he answering said to him: Lord, let it alone this year also, until I dig about it and dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down. And He was teaching in their synagogue on the Sabbath. And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, He called her unto Him, and said to her: Woman, thou art delivered from thy infirmity. And He laid His hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath), answering said to the multitude: Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the Sabbath-day. And the Lord answering him, said: Ye hypocrites, doth not every one of you on the Sabbath-day loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when He said these things, all His adversaries were ashamed: and all the people rejoiced for all the things that were gloriously done by Him.

Practice.

This parable was a call to the Jews to do penance; that they who, as St. Jerome says, had been warned three times—through the law of Moses, through the prophets, and finally through Christ Himself—might not at last go to destruction. At the same time it was a threat of approaching judgment. Let us learn hence to make good use of the days of God's long-suffering mercy, that we may not, like the unfruitful tree, be cut down and cast into the fire.

Prayer.

O almighty, eternal God, Who by salutary abstinence doth heal both our bodies and souls, we humbly entreat Thy majesty that, appeased by the pious prayers of those who fast, Thou wouldst grant us present and future support. Through Christ our Lord, etc.

Eighteenth Sunday after Pentecost.

In the Introit of the Mass the Church prays for the peace which God has promised through His prophets. "Give peace, O Lord, to them that patiently wait for Thee, that Thy prophets may be found faithful; hear the prayers of Thy servants, and of Thy people Israel. I rejoiced at the things that were said to me; we shall go into the house of the Lord." Glory be to the Father, etc.

Prayer.

We beseech Thee, O Lord, that the work of Thy mercy may direct our hearts; for without Thy grace we cannot be pleasing to Thee. Through Our Lord Jesus Christ, etc.

EPISTLE. I. *Cor.* i. 4-8.

Brethren: I give thanks to my God always for you, for the grace of God that is given you in Christ Jesus, that in all things you are made rich in Him, in all utterance, and in all knowledge; as the testimony of Christ was confirmed in you: so that nothing is wanting to you in any grace, waiting for the manifestation of Our Lord Jesus Christ, Who also will confirm you unto the end without crime, in the day of the coming of Our Lord Jesus Christ.

Brief Lessons.

St. Paul shows in this epistle that he possesses the true love of his neighbor, by rejoicing and thanking God that He had bestowed on the Corinthians manifold gifts and graces, and thereby confirmed the testimony of Christ in them.

By this we learn that we should rejoice over the gifts and graces of our neighbors; should thank God for them, and pray Him to fill all who are in the darkness of error with knowledge, and love, and all virtues.

GOSPEL. *Matt.* ix. 1-8.

At that time Jesus, entering into a boat, passed over the water and came into His own city. And behold they brought to Him one sick of the palsy lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise and walk? But that you may know that the Son of man hath power on earth to forgive sins, then said He to the man sick of the palsy: Arise, take up thy bed and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

Explanation.

The charity of those who brought the sick man to Christ was so full of faith, so pleasing to Him, that, out of regard for it, He forgave the palsied man his sins, and healed him.

Christ did not heal the man sick with the palsy until He had forgiven him his sins. By this He teaches us that sins are often the cause of the sicknesses and evils that pursue us; and that if we sincerely repent of our sins, God would be likely to remove these evils from us. This is also intimated by the words of Jesus to him who had been sick eight-and-thirty years: "Sin no more, lest some worse thing happen to thee" (John v. 14). This should be kept in mind by those who so impetuously beseech God to free them from their afflictions, but who do not think to free themselves from the sins which may be the cause of them, by a sincere repentance and by leading a Christian life.

"He blasphemeth." Thus, in their perverted minds, the Jews thought of Christ; supposing that, by forgiving the sick man his sins, He had committed an encroachment on the prerogative of God, and thereby done Him great wrong; for it is blasphemy against God to attempt to wrong Him, or to think, speak, or do anything insulting to Him or to His saints.

"And Jesus seeing their thoughts, said: Why do you think evil in your hearts?" This is something to be considered by those who suppose their thoughts to be free from scrutiny, and to whom it does not even occur to make their evil thoughts matter

of confession. God, the most holy and most just, will no more leave unpunished impure, proud, angry, revengeful, envious thoughts, than He will an idle word (Matt. xii. 36). Do not, therefore, give yourself up to evil thoughts; and in order to repel them, remember each time that God sees and punishes them. Would you not drive them away if men saw them? Why not, then, on account of God?

ON INDULGENCES.

What is an indulgence?

It is the remission granted by the Church, in the name of God, and on account of the merits of Jesus Christ and of all the saints, of the temporal punishment which men must suffer, either in this world or in the world to come, for sins that have been already forgiven.

Whence do we know that after sins are forgiven there yet remains a temporal punishment?

From Holy Scripture; thus God imposed upon Adam and Eve great temporal punishments, although He forgave them their sin (Gen. iii.). Moses and Aaron were punished for a slight want of confidence in God (Num. xx. 24; Deut. xxxii. 51). David, though forgiven, was obliged to submit to great temporal punishments (II. Kings xii.). Finally, faith teaches us that after death we must suffer in purgatory till we have paid the last farthing (Matt. v. 26).

Can the Church remit all temporal punishments, even those imposed by God Himself, and why?

Certainly, by virtue of the power to bind and to loose which Christ has given her (Matt. xviii. 18). For if the Church has received from God the power to remit sins—which is the greater—she certainly has authority to remit the punishment of them—which is the less. Moreover, it is by the bands of punishment that we are hindered from reaching the kingdom of God. But if the Church can loose all bands, why not this? Finally, Jesus certainly had power to remit the temporal punishment of sins; and the power which He Himself had He gave to His disciples.

What is required in order rightly to gain an indulgence?

In order to gain an indulgence it is necessary: 1. To be in

the grace of God. It is proper, therefore, to go to confession every time that one begins the good works enjoined for the gaining of an indulgence. In granting partial indulgences sacramental confession is not usually prescribed, but if one who is in the state of mortal sin wishes to gain the indulgence, he must at least make an act of true contrition with a firm purpose of going to confession. 2. It is necessary to have at least a general intention of gaining the indulgences. 3. It is necessary to perform in person and with devotion all the good works enjoined as to time, manner, end, etc., according to the terms in which the indulgence is granted.

To gain plenary indulgences, confession, communion, a visit to some church or public oratory, and pious prayers are usually prescribed. If visits to a church are prescribed, holy communion may be received in any church, but the indulgenced prayers must be said in that church in which the indulgence is granted, and on the prescribed day. As to prayers, it is recommended that there be said seven times the Our Father, Hail Mary, Glory be to the Father, and Creed.

Prayer for gaining an Indulgence.

We beseech Thee, O Lord, graciously accept the petitions of Thy holy Church, that Thou wouldst deliver her from all adversities, root out from her all heresies, unite all Christian rulers and princes, and exalt Thy holy Church on earth, that we may all serve Thee in peace and quietness. Through Christ our Lord. Amen.

Nineteenth Sunday after Pentecost.

In the Introit of the Mass God promises to hear the people who observe His law, and to help them in all their tribulations. "I am the salvation of the people, saith the Lord; in whatever tribulation they shall cry to Me, I will hear them, and I will be their Lord forever. Attend, O My people, to My law; incline your ears to the words of My mouth." Glory be to the Father, etc.

Prayer.

O almighty and merciful God, graciously defend us from all that is hurtful, that, free in mind and body, we may with ready

mind perform all that belongs to Thy service. Through Christ our Lord, etc.

EPISTLE. *Eph.* iv. 23-28.

Brethren: Be renewed in the spirit of your mind: and put on the new man, who, according to God, is created in justice, and holiness of truth. Wherefore, putting away lying, speak ye the truth every man with his neighbor: for we are members one of another. Be angry, and sin not. Let not the sun go down upon your anger. Give not place to the devil. He that stole, let him now steal no more, but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

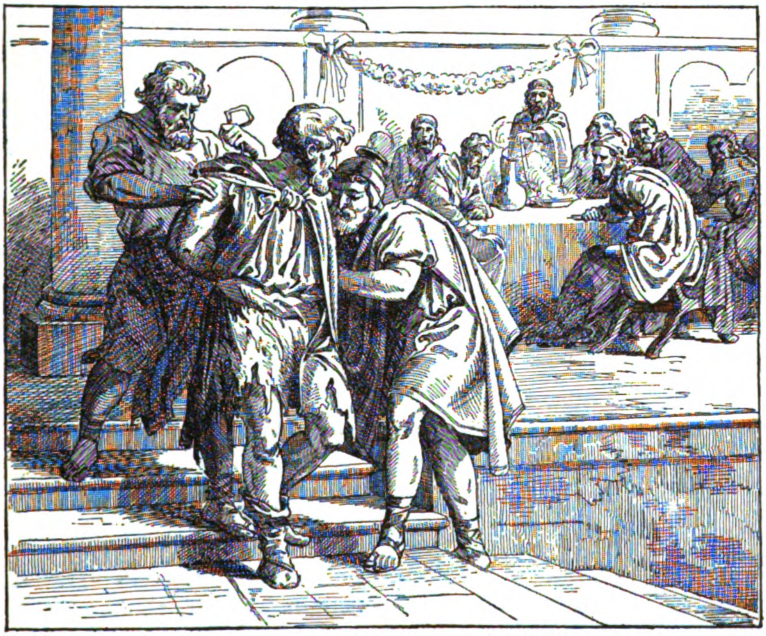
Explanation.

The epistle of to-day particularly concerns such as live in falsehood, hatred, anger, injustice, impurity, or other sins. Perhaps we have often renewed our spirit at a jubilee, or a mission, or a spiritual retreat; we seemed then to be converted, and to have become new men, but how long did our spiritual renovation last? Alas, how soon were we sinners again! We thought that, after making a general confession, everything was done; instead of zealously using all means to preserve ourselves in this happy state of spiritual renewal, we allowed ourselves once more to resort to bad company and dangerous occasions, and gave ourselves up, as before, to idleness and indulgence. When shall we be lastingly converted?

GOSPEL. *Matt.* xxii. 2-14.

At that time Jesus spoke to the chief priests and Pharisees in parables, saying: The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye to the marriage. But they neglected, and went their ways, one to his farm, and another to his merchandise. And the rest laid hands on his servants, and, having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and, sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: The mar-

riage indeed is ready: but they that were invited were not worthy. Go ye therefore into the highways; and as many as you shall find, call to the marriage. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests. And the king went in to see the guests: and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how



camest thou in hither not having on a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet, and cast him into the exterior darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Remark.—This parable is, in many respects, the same as that for the Second Sunday after Pentecost, and has the same meaning. See, therefore, the explanation of that gospel; in addition to this, consider also the following

Explanation.

1. In the present parable the king is our heavenly Father. Who has espoused His only-begotten Son to the Church. 2.

The feast is made up of the doctrines of the Gospel, the holy sacraments, with the other means of salvation, and of eternal joys. 3. The servants sent to invite the guests are the prophets, apostles, and disciples of Christ. 4. Those invited are the Jews, who, despising the honor intended for them, put to death the prophets and apostles. 5. In their place others, that is, the heathen, were called from all quarters of the earth, who, having been in the broad road to destruction, now occupy the place of the Jews in the marriage-feast of the Church, and will one day occupy their place in heaven. 6. The wedding garment signifies charity, which shows itself by good works; without this, faith avails nothing.

That the man without a wedding garment was silent when questioned by the king shows us that no one will be able to excuse himself before God for not having charity, since every one may have it if he only ask it from God, and be willing to practise it.

Aspiration.

I thank Thee, O Jesus, that, through Thy incarnation, passion, and death, Thou hast gained for me eternal happiness; give me also the wedding garment of charity, that I may be admitted to the heavenly marriage-feast, and not be cast into the exterior darkness.

Lessons of Consolation from the Joys of Heaven.

In what these joys consist, St. Paul himself, though more than once caught up to heaven and allowed to see and taste them, could not describe. He only says that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (I. Cor. ii. 9). In heaven all beauties, all delights, all joys, are found in the highest and most perfect degree; free from all evil, free from all anxiety and disgust, and free from all fear of ever losing them. In a word, in heaven man shall possess God Himself, the source of all joy and happiness, and shall, with Him, enjoy God's own happiness for all eternity. "We shall be like to Him" (I. John iii. 2).

Is there need of anything more to give us the highest conception of heaven?

"How lovely are Thy tabernacles, O Lord of hosts! my

soul longeth and fainteth for the courts of the Lord, my heart and my flesh have rejoiced in the living God" (Ps. lxxxiii). "How weary of the world am I when I contemplate heaven!"

Twentieth Sunday after Pentecost.

THE Introit of the Mass is a humble prayer by which we confess that we are punished for our disobedience. "All that Thou hast done to us, O Lord, Thou hast done in true judgment, because we have sinned against Thee, and we have not obeyed Thy commandments; but give glory to Thy name, and deal with us according to the multitude of Thy mercy" (Dan. iii.). "Blessed are the undefiled in the way, who walk in the law of the Lord." Glory be to the Father, etc.

Prayer.

Be appeased, O Lord, we beseech Thee, and grant to Thy faithful pardon and peace, that they may be cleansed from all their offences, and serve Thee with secure mind. Through Christ our Lord, etc.

EPISTLE. *Eph.* v. 15-21.

See, brethren, how you walk circumspectly: not as unwise, but as wise: redeeming the time, because the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury, but be ye filled with the Holy Spirit. Speaking to yourselves in psalms, and hymns, and spiritual canticles, singing and making melody in your hearts to the Lord: giving thanks always for all things in the name of Our Lord Jesus Christ, to God and the Father: being subject one to another in the fear of Christ.

GOSPEL. *John* iv. 46-53.

At that time there was a certain ruler whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to Him, and prayed Him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants

met him: and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday at the seventh hour the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house.

Explanation.

God permitted the son of the ruler to fall sick, that he, being thereby led to seek assistance from Christ, might obtain faith and salvation. In like manner, in order to convert sinners, He often permits manifold evils and misfortunes to come upon them, either in their own persons, or in their children, their goods. If God sends upon us failure of crops, inundation, hail, famine, war, sickness, death of those we love, He thereby designs nothing else than to move us at least to abandon sin and to turn to Him. God, indeed,. sometimes sends afflictions upon the pious and innocent, or allows them to be vexed and tormented by wicked men, but He does this only to try their patience and love for Him; to detach them from the world; to set them on their guard against sin; and to give them opportunity for gaining the greatest merits; for "to them that love God, all things work together unto good" (Rom. viii. 28). Such were the designs of God in regard to Job, Tobias, and others; and how profitable to them were these trials from God! But can we compare ourselves with these pious men when, instead of turning our trials to advantage by patience, we rather consider as our enemies those whom God makes use of to sanctify us?

How much good may not the example of a father of a family accomplish! Hardly had this ruler received the faith, when his whole household was converted and believed in Jesus Christ. Thus fathers and mothers of families, by their good example, their piety, their zeal in prayer, their frequent receiving of the holy sacraments, by their meekness, their moderation, their modesty, may do incalculable good to their dependents and the inmates of their houses. Would that they might reflect on this! "For if they have no care for their own, and especially those of their own house, they have denied the faith and are worse than the infidel" (I. Tim. v. 8).

Consolation in Sickness.

To console ourselves in sickness, let us bethink ourselves that God has sent us sickness for the good of our souls; that we may thereby attain a knowledge of our sins, and make satisfac-



tion for them; or, if we suffer innocently, we may exercise ourselves in patience, charity, humility, and such like virtues, and so increase our merits. When ill let us employ a competent physician and use the remedies he may prescribe. But before all else, let us betake ourselves to God, give ourselves up unreservedly to His will, pray Him to enlighten the physician, and bless the means employed for our recovery, and subdue our inclinations if the prescription of the physician does violence to our former habits. For how otherwise should medicine have its proper effect?

Ejaculation of St. Augustine.—O Lord, here burn, here wound, only spare me in eternity!

ON THE CARE OF THE SICK.

All who have charge of the sick should before all think of the soul, and to that end call upon Jesus to come in the Blessed

Sacrament, before the sick person is past the point of receiving Him with devotion. Therefore, parents, children, relatives, and friends, if they truly love the sick, should seek to induce him to receive the Blessed Sacrament in time. At the beginning, and during the progress of the sickness, we should endeavor to encourage the patient to resignation and childlike confidence in God; should place before him the Saviour, suffering and glorified, as a pattern and consolation, should pray with him, to strengthen him against desponding thoughts and the temptations of the devil; should sign him with the sign of the cross, sprinkle him with holy water, and, before all, pray for a happy death.

But in caring for the soul the body is not to be neglected. We must call in time a skilful physician, give the sick person his medicines at the appointed times, keep everything clean, observe particularly the prescribed limit as to eating and drinking, and not permit the patient to have his own will, for he might often desire what would be hurtful to him. In general we should do what, in like case, we would wish to have done for ourselves, for there is no greater work of charity than to attend a sick person, and particularly to assist him to a happy death.

Twenty-first Sunday after Pentecost.

At the Introit of the Mass is said the prayer of Mardochai, which may be used in all necessities and adversities. "All things are in Thy will, O Lord, and there is none that can resist Thy will; for Thou hast made all things, heaven and earth, and all things that are under the cope of heaven. Thou art Lord of all. Blessed are the undefiled in the way, who walk in the law of the Lord." Glory be to the Father, etc.

Prayer.

Preserve, we beseech Thee, O Lord, Thy family by continued mercy, that by Thy protection they may be free from all adversity, and in good works be devoted to Thy name. Through Christ our Lord, etc.

EPISTLE. *Ephesians* vi. 10–17.

Brethren: Be strengthened in the Lord, and in the might of His power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling

is not against flesh and blood, but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace: in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one. And take unto you the helmet of salvation; and the sword of the Spirit (which is the word of God).

Explanation.

In this epistle the holy apostle encourages us to the combat against evil, and points out both our enemy and the weapons we are to use. He exhorts us to protect ourselves by, 1, the girdle—that is, truth, by virtue of which we despise the goods of earth; 2, the breastplate—that is, justice, which renders to God, our neighbor, and ourselves what is due to each; 3, the shoes—that is, readiness in regulating our lives by the Gospel; 4, the shield—that is, faith, by the doctrines and promises of which we render harmless the fiery darts of the devil; 5, the helmet—that is, the hope of eternal salvation, which enables us to endure all temporal misfortune; 6, the sword—that is, the word of God, which, when we use it after the example of Jesus, the most powerful enemy cannot resist (Matt. iv.). Thus armed, we shall be conquerors in the combat with Satan, and gain the crown of victory.

GOSPEL. *Matt.* xviii. 23-35.

At that time Jesus spoke to His disciples this parable: The kingdom of God is likened to a king who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him

a hundred pence; and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow-servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant! I forgave thee all the debt, because thou besoughtest me: shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers until he paid all the debt. So also shall My heavenly Father do to you, if you forgive not every one his brother from your hearts.

What would Jesus teach by this parable?

The king is God; the servant is mankind; the ten thousand talents, equal to ten millions of dollars, signify the enormous and excessive debts which men contract by their sins against God: a sum so exceedingly great as to show clearly that the debt of man to God is without limit, and truly overwhelming. The hundred pence, a small sum, equal to perhaps six or seven dollars, denotes the offences which others have given us, and which, in comparison with our offences against God, are insignificant. By this parable, therefore, Jesus intended to say: As God forgives your immense debts if you sorrowfully pray for forgiveness, so ought you to forgive your fellow-men their comparatively light debts when they ask forgiveness of you. Unless you grant it, you shall receive no pardon from My Father.

Who are like that unmerciful servant?

All unmerciful and hard-hearted persons; particularly, 1, rulers who oppress the people by excessive taxes; 2, those who oppress widows and orphans, and keep from servants the wages due them; 3, those who have no patience with their debtors, but deprive them of house and goods rather than be indulgent to them. God will deal with such men in the other world as they have dealt with their neighbors in this. 4. Finally, all persons who will not forgive injuries done them, but preserve hatred in their hearts; who bring such as have injured them before the courts, and even seek to injure them out of revenge. How can they hope to obtain mercy?

What is meant by forgiving from the heart?

It is to banish from the heart all hatred and desire of revenge; to bear in our hearts a sincere love towards our enemy, and to manifest it by works of charity. If we think of the multitude of sins which God has forgiven us, how can we refuse to forgive trifling wrongs against ourselves? At any rate, let us not forget that God forgives us only when we also forgive from the heart.

Ejaculation.—Merciful God, grant me grace to be truly merciful towards my fellow-men, as Thou art towards me.

Prayer.

O God, Who, through the patience of Thine only-begotten Son, hast humbled the pride of our old enemy, mercifully grant that, by considering what He has suffered for us, we may cheerfully and patiently bear our adversities, through Jesus Christ our Lord. Amen.

Twenty-second Sunday after Pentecost.

In the Introit of the Mass, pray with the priest for the forgiveness of your sins: "If Thou, O Lord, wilt mark iniquities, Lord, who shall stand? for with Thee there is merciful forgiveness, O God of Israel. Out of the depths I have cried to Thee, O Lord: Lord, hear my voice" (Ps. cxxix.). Glory be to the Father, etc.

Prayer.

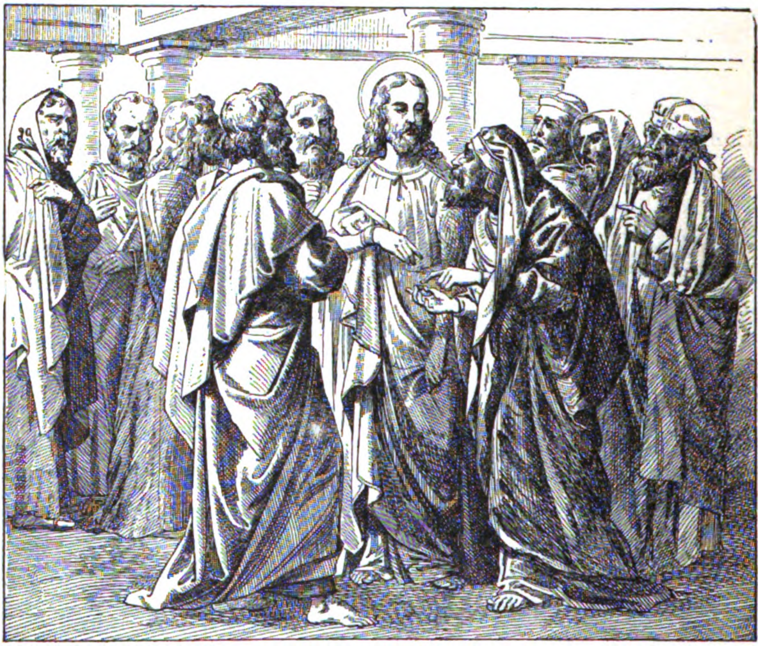
O God, our refuge and strength, Who art the author of mercy, attend to the pious prayers of Thy Church, and grant that what we ask in faith we may effectually obtain. Through our Lord Jesus Christ, etc.

EPISTLE. *Phil.* i. 6–11.

Brethren: We are confident in the Lord Jesus, that He, Who hath begun a good work in you, will perfect it unto the day of Christ Jesus. As it is meet for me to think this for you all: for that I have you in my heart; and that in my bonds, and in the defence and confirmation of the Gospel, you are all partakers of my joy. For God is my witness, how I long after you all in the bowels of Jesus Christ. And this I pray, that your charity may more and more abound in knowledge, and in

all understanding: that you may approve the better things, that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice through Jesus Christ, unto the glory and praise of God.

This epistle was written by St. Paul from Rome, where he was in prison, to the converts whom he had made in the city of Philippi, Macedonia. They had not only received the Gospel, but had also, for the sake of it, suffered many trials; besides,



they had assisted the apostles with pious gifts. St. Paul, therefore, rejoiced, and thanked the Lord. The day of Christ, spoken of by the Apostle, is the day of judgment, which comes to every man at the very hour of his death.

GOSPEL. *Matt.* xxii. 15-21.

At that time, the Pharisees going, consulted among themselves how to ensnare Jesus in His speech. And they sent to Him their disciples with the Herodians, saying: Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man: for Thou dost not regard the person of men. Tell us, therefore, what dost Thou

think, is it lawful to give tribute to Cæsar, or not? But Jesus, knowing their wickedness, said: Why do you tempt Me, ye hypocrites? Show Me the coin of the tribute. And they offered Him a penny. And Jesus saith to them: Whose image and inscription is this? They say to Him: Cæsar's. Then He saith to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's.

Who are hypocrites?

Those who, in order to deceive their neighbors, show themselves outwardly pious, while within they are full of evil dispositions and malice; who have honey on the tongue, but gall in the heart; who, like scorpions, sting when one least expects it. Such men are cursed by God (Mal. i. 14). "The Lord hateth a mouth with a double tongue" (Prov. viii. 13). "Assumed sanctity," says St. Jerome, "is a double maliciousness."

Twenty-third Sunday after Pentecost.

THE Introit of the Mass consoles us, and encourages us to confidence in God, Who is so kind to us, and will not suffer us to be always in tribulation. "The Lord saith, I think thoughts of peace, and not of affliction. You shall call upon Me, and I will hear you, and I will bring back your captivity from all places. Lord, Thou hast blest Thy land, Thou hast turned away the captivity of Jacob." Glory be to the Father, etc.

Prayer.

Absolve, we beseech Thee, O Lord, the sins of Thy people, that we may be delivered by Thy goodness from the bonds of sin which, by our frailty, we have committed. Through Christ our Lord, etc.

EPISTLE. *Phil.* iii. 17-21; iv. 1-3.

Be followers of me, brethren, and observe them who walk so as you have our model. For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ; whose end is destruction: whose God is their belly: and whose glory is in their shame: who mind earthly things. But our conversation is in heaven: from whence also we look for the Saviour, our Lord Jesus Christ, Who will

reform the body of our lowness, made like to the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself. Therefore, my dearly beloved brethren, and most desired, my joy and my crown: so stand fast in the Lord, my dearly beloved. I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those women that have labored with me in the Gospel, with Clement and the rest of my fellow-laborers, whose names are in the Book of Life.

Explanation.

In these words the Apostle gives warning against the false teachers of his day, who, although outwardly receiving and preaching Christianity, in heart hated the strict requirements of Christian morals, and lived according to their sensual lusts. He therefore cautions the faithful not to take them for patterns, for they are only hastening to eternal perdition, but rather to be followers of him, and of those who imitate his life.

These warnings and admonitions apply also to us. For are there not among us enemies of the cross of Christ, who are called Christians, but who will have nothing to do with self-denial, mortification, chastity, and such like virtues? who indeed despise them, and count those who practise them fools? Let us not be led astray by them. For what will be the end of them? Everlasting destruction. For he who does not crucify his flesh does not belong to Christ (Gal. v. 24); whoever does not bear about his body the dying of Christ, in his body the life of Christ, will never be made manifest (II. Cor. iv. 10). Whoever does not already walk in heaven, that is, direct his thoughts and desires to heavenly goods, will not find admission there after death.

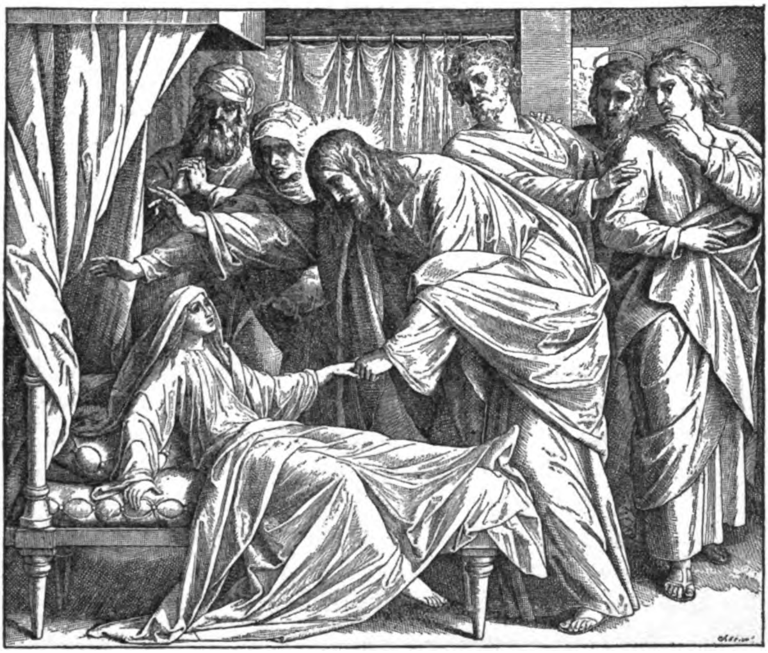
Ejaculation.

O my God, would that I might say, with St. Paul, the world is crucified to me, and I to the world (Gal. vi. 14).

GOSPEL. *Matt.* ix. 18–26.

At that time, as Jesus was speaking to the multitudes, behold a certain ruler came up, and adored Him, saying: Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live. And Jesus rising up, followed him

with His disciples. And behold a woman who was troubled with an issue of blood twelve years, came behind Him, and touched the hem of His garment. For she said within herself: If I shall touch only His garment I shall be healed. But Jesus turning and seeing her, said: Be of good heart, daughter, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place, for the girl is not dead, but sleepeth.



And they laughed Him to scorn. And when the multitude was put forth, He went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

Explanation.

The ruler and the woman here mentioned teach us that in diseases of body or of mind we should have recourse to Jesus with faith and confidence; and even when the malady continues, and seems to be incurable, we should not suffer our courage to sink.

ON MOCKERY AND RIDICULE.

When Jesus entered the house of Jairus, and said, "The girl is not dead, but sleepeth," the multitude laughed Him to scorn, because they understood neither the meaning of His words nor what He was about to do. Similar treatment sensual-minded men of the world often give to those servants of God who, by word and example, preach the contempt of honors, riches, pleasures, and the love of poverty, humility, and mortification. Permit not yourself to be led astray by those who ridicule your zeal for virtue; pay no heed to them, according to the example of Jesus, and trust in Him Who was Himself derided for your sake. Say to yourself: "I know, O dearest Jesus, that the servant is not greater than his master. When Thou wast so often mocked, why should it appear strange to me to be jeered at and called senseless for endeavoring to practise devotion and virtue? I would not fare differently from Thee, my Lord and my God."

Twenty-fourth and Last Sunday after Pentecost.

[N.B.—If there should be more than twenty-four Sundays after Pentecost, the Masses after the twenty-third will be of those Sundays after Epiphany which were passed over, and the following is the order to be observed:

If there be twenty-five Sundays, on the twenty-fourth is said the Mass and Gospel of the Sixth Sunday after Epiphany.

If there be twenty-six Sundays, on the twenty-fourth is said the Mass and Gospel of the Fifth, and on the twenty-fifth, that of the Sixth after Epiphany.

If there be twenty-seven Sundays, on the twenty-fourth is said the Mass of the Fourth; on the twenty-fifth, that of the Fifth; on the twenty-sixth, that of the Sixth after Epiphany.

If there be twenty-eight Sundays, on the twenty-fourth is said the Mass of the Third; on the twenty-fifth, that of the Fourth; on the twenty-sixth, that of the Fifth; on the twenty-seventh, that of the Sixth Sunday after Epiphany.

The Mass and gospel of the twenty-fourth are always to be said on the last Sunday after Pentecost.]

The Introit of the Mass is the same as on the twenty-third Sunday after Pentecost.

Prayer.

Stir up the wills of Thy faithful, O Lord, we beseech Thee, that, more earnestly seeking after the fruit of good works, they may receive more abundant helps from Thy mercy. Through Christ our Lord, etc.

EPISTLE. *Col.* i. 9–14.

Brethren: We cease not to pray for you, and to beg that you may be filled with the knowledge of His will in all wisdom, and spiritual understanding: that you may walk worthy of God, in all things pleasing: being fruitful in every good work, and increasing in the knowledge of God: strengthened with all might, according to the power of His glory, in all patience and long-suffering with joy, giving thanks to God the Father, Who hath made us worthy to be partakers of the lot of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of His love: in Whom we have redemption through His blood, the remission of sins.

Explanation.

This epistle teaches us that we should thank God continually for the infinite grace of calling us to be Christians and members of the Catholic Church. In like manner should we pray, without ceasing, for still greater enlightenment, and greater strength in doing good, until, in our knowledge and in our practice, we attain to likeness with God.

GOSPEL. *Matt.* xxiv. 15–35.

At that time Jesus said to His disciples: When you shall see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place: he that readeth, let him understand. Then they that are in Judea, let them flee to the mountains. And he that is on the house-top, let him not come down to take anything out of his house: and he that is in the field let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter, or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened,

no flesh should be saved; but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you: Behold, He is in the desert, go ye not out; behold, He is in the closets, believe it not. For as lightning cometh out of the east, and appeareth even into the west: so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be moved. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And He shall send His angels with a trumpet, and a great voice: and they shall gather together His elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, even at the doors. Amen, I say to you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away, but My words shall not pass away.

Explanation.

"The abomination of desolation," of which Christ makes mention, is the desecration of the temple, at the destruction of Jerusalem by the Romans, when it was profaned in the most frightful manner, by robbery, murder, conflagration, and the setting up of idols—about forty years after the death of Christ.

While the Jewish population were perishing, the Christians, following the warning of Christ, fled over the mountains to the city of Pella. Thereby Jesus would indicate how great the danger would be should they be obliged to fly in winter, or on the Sabbath-day, on which they were forbidden to make a journey of more than five hundred paces.

"False Christs and false prophets," like those here spoken of, according to the testimony of Josephus, were Eleazar, John, and Simon, who appeared at the time of the Jewish war, and, under the pretence of helping the Jews, plunged them into still greater misfortunes. Before the end of the world a false Messias will appear, who is the Antichrist. According to the opinion of the holy fathers, he will be born from among the Jewish people, and is called Antichrist because he will claim to be the redeemer and sanctifier of men, and will denounce Christ as an impostor. On account of his malice and cruelty St. Paul calls him the man of sin and the son of perdition (II. Thess. ii. 3), who, out of pride, will sit in the temple of God, showing himself as if he were God, and will command all who will not worship him to be put to death. And he will, by his splendor, his promises, his false miracles, succeed so far that not only many Jews (to whom the poor and humble Jesus was too insignificant) will acknowledge him to be the Messias, but even many Christians will deny Christ and adhere to him. Even the elect would be in danger of being deceived by him were it not that for their sake God will shorten those days, as He shortened the days of tribulation at the time of the destruction of Jerusalem.

Jesus now goes on to define the time of the destruction of Jerusalem, and says that many of His hearers shall live to see it; which was actually the case. But when the end of the world is to come no one, He says, knoweth; no, not the angels of heaven, but the Father alone (Matt. xxiv. 36). Let us, therefore, keep ourselves always ready, by a pious life, for the coming of the divine Judge, and with that purpose let us often think on the significant words of Our Lord: "Heaven and earth shall pass away, but My words shall not pass away."

Feast of the Dedication of a Church.

THE feast of the dedication of a church is the day upon which we annually commemorate its solemn consecration to God.

Why do we celebrate the anniversary of dedication?

To give thanks to God for having chosen a dwelling-place amongst us, for having shown us therein so many favors, and for having preserved us in the true faith. By such an anniversary

we should also be incited to sanctify ourselves as temples of God.

Is it anything new for churches to be dedicated and the anniversay of their dedication to be celebrated?

No; for we read in Holy Scripture (III. Kings viii.) that Solomon built a magnificent temple for the Lord, the dedication of which he solemnized during two weeks; that this feast was annually observed by the Jews, and attended by Christ Himself (John x. 22). The early Christians, in like manner, dedicated their churches, and solemnly commemorated their dedication every year.

The ancient Martyrology ascribed to St. Jerome makes mention of the consecration of the first church at Rome, built by St. Peter. In the earliest days of Christianity, on account of persecutions, the churches were not so solemnly dedicated as they are in our day; but as soon as those persecutions came to an end, under the Emperor Constantine, who embraced Christianity about the year A.D. 312, the bishops caused the dedications of churches to be solemnized with the most imposing ceremonies.

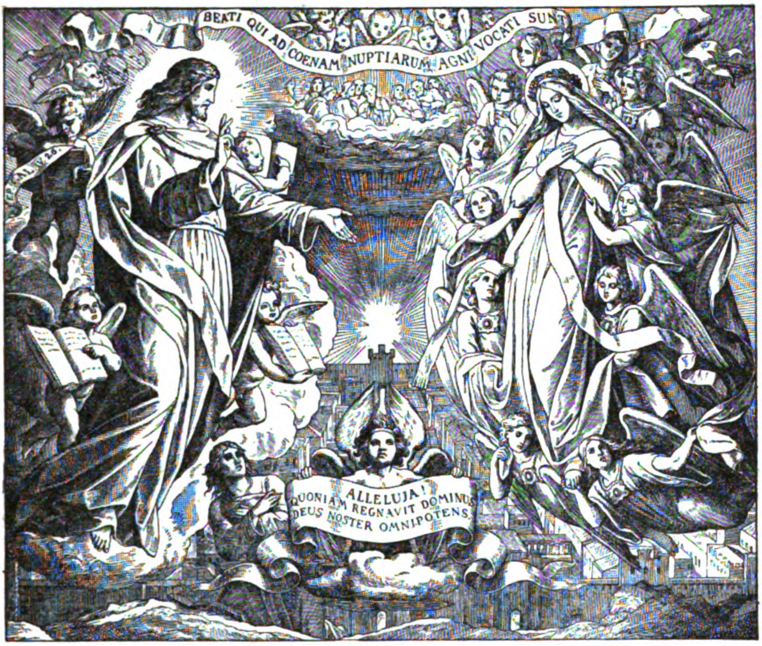
On the feast of the dedication, in the Introit of the Mass, in order to inspire veneration for the temple dedicated to God, the Church uses the words of the patriarch Jacob: "Terrible is this place; it is the house of God, and the gate of heaven, and shall be called the court of God" (Gen. xxviii. 17). "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord" (Ps. lxxxiii. 2). Glory be to the Father, etc.

Prayer.

O God, Who doth renew to us every year the day of the consecration of this Thy holy temple, and dost ever bring us again in safety to the holy mysteries, graciously hear the prayers of Thy people, and grant that whoever enters this temple to implore blessings may rejoice in having obtained all his requests. Through Our Lord Jesus Christ, etc.

EPISTLE. *Apoc.* xxi. 2–5.

In those days: I saw the holy city the new Jerusalem coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people: and God Himself



with them shall be their God. And God shall wipe away all tears from their eyes: and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away. And He that sat on the throne said: Behold, I make all things new.

GOSPEL. *Luke* xix. 1–10.

At that time: Jesus entering in, walked through Jericho. And behold there was a man named Zacheus: who was the chief of the publicans, and he was rich. And he sought to see Jesus Who He was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore-tree that he might see Him: for He was to pass that way. And when Jesus was come to the place, looking up, He saw him, and said to him: Zacheus, make haste and come down: for this day I must abide in thy house. And he made haste and came down, and received Him with joy. And when all saw it, they murmured, saying that He was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have

wronged any man of anything, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

This gospel is read on the feast of the dedication of a church, because through that dedication Christ comes among the congregation, as He once did among the household of Zacheus, and dispenses grace and salvation, as He once did to that penitent publican.

PRACTICAL LESSONS ON THE SPIRITUAL TEMPLE, WHICH IS MAN HIMSELF.

"You are the temple of the living God; as God saith, I will dwell in them." —II. *Cor.* vi. 16.

St. Bernard in his first sermon on the dedication of a church says that the feast of dedication is our feast also. For we too are temples—living temples of God—and as such were, in holy Baptism, no less solemnly dedicated than are these temples of wood and stone. Every Christian is a pure and holy temple; for as a church is first freed from the malice of the devil by manifold prayers, by exorcisms, by sprinklings with holy water, by repeated signs of the cross, by incense, so we, in holy Baptism, by many prayers, by exorcisms, and renunciations of Satan, by frequent signs of the cross, by the breathings of the priest, and finally by the sanctified water, thrice poured, with invocation of the all-holy Trinity, are purified from all diabolical malice and sin, and dedicated as temples of God. But if we are such does there not, therefore, rest upon us a sacred obligation, as St. Augustine says, to maintain that purity which we have received in holy Baptism, and to suffer nothing within the temple of our hearts which can offend the eyes of so pure a God? For woe to those who defile and desecrate the temple of God! God Himself, says St. Paul, shall destroy them (I. Cor. iii. 17). But the temple of the heart is defiled by every mortal sin, particularly by impurity. Flee, therefore, from sin! But if you have indeed driven God from your heart by mortal sin, and given place to the devil, banish him again by true repentance, and dedicate anew the temple of your heart with the blood of the Lamb, through the holy sacraments, as a church that has been desecrated is reconsecrated and reconciled.

Aspiration of St. Augustine.

O God, Who, for no merits of my own, but purely of Thy grace, hast, in holy Baptism, made me Thy temple, grant that I may ever keep it pure and holy for Thee. Purify this temple from all vices; adorn it with virtues; and permit nothing to be ever found in this Thy dwelling which may offend the eyes of Thy majesty. And grant that at last, as a living stone, hewn and prepared in the tribulations of this world, I may be built into the heavenly Jerusalem. Amen.

Part Second.

CONTAINING AN INSTRUCTION ON THE VENERATION OF THE SAINTS, THE LIVES OF THOSE THAT HAVE BEEN MOST REMARKABLE, AND EXPLANATIONS OF THE EPISTLES AND GOSPELS PROPER TO THEIR FESTIVALS.

THE VENERATION OF THE SAINTS.

What is it to venerate the saints?

To venerate the saints is to show veneration, love, and confidence towards these friends of God and coheirs with Christ who, out of love for Him, have gone through the fight, are now honored by Him (Ps. cxxxviii. 17), and reign with Him in eternal happiness.

Does not the veneration of the saints infringe upon the honor due to God?

No; it is rather a confirmation of it, since it refers only to God, and, in the saints, honors only Him.

Are we permitted, then, to venerate the saints?

Yes; and not only permitted, but it is good and useful to do so if we would honor God.

Is it also lawful to venerate the relics of the saints—that is, their bones, and articles that belonged to them?

Without doubt it is. This, indeed, has been the unbroken practice, both under the Old Law and the New, from the earliest times; and God has sanctioned it by the most remarkable miracles. Thus He brought a dead man to life by the bones of Eliseus (IV. Kings xiii. 21). The woman troubled with an issue of blood was made whole by barely touching the garments of Christ (Matt. ix. 22; Mark v. 29; Luke viii. 47). By the shadow of St. Peter (Acts v. 15), and the handkerchiefs

and aprons of St. Paul (Acts xix. 12), different diseases were cured, and evil spirits expelled.

Why ought we to venerate the relics of the saints?

The reason is well given by the Council of Trent (Sess. xvi.). They are precious remains of those bodies which, in their lifetime, were members of Christ and temples of the Holy Ghost, and which shall one day be raised up and glorified.

THE INVOCATION OF THE SAINTS.

Is it lawful to call upon the saints for their intercession?

If a man may call upon his brothers and sisters for help, and upon pious people yet living for their prayers to God in his behalf, as God advised the friends of Job to do (Job xlii. 8), as St. Paul did (I. Thess. v. 25), as non-Catholics themselves do, why should not a man invoke the intercession of the saints in the presence of God, who are our brethren?

But is not the invocation of the saints opposed to trust in God, and to the mediatorship of Christ?

No; for we do not address ourselves to the saints in any such sense as we would address ourselves to God; but, confessing ourselves to be sinners, and unworthy to appear before God, we betake ourselves to these friends of God and glorified brethren of ours, that through their intercession, which prevails much before Him, He may be gracious to us, and bestow upon us His favors. Christ is and remains our only mediator through Whom we have access to the Father (Eph. ii. 18); the saints are only intercessors who must pray to God for us through Jesus Christ.

Do the saints know of our prayers?

If the holy angels rejoice over the conversion of the sinner (Luke xv. 10), and offer up the prayers of the saints as pleasing incense before the face of God (Apoc. viii. 3), ought not the same privilege be allowed to the saints, as being the friends of God and of Jesus Christ, and as being partakers of the same glory as the angels? (John xv. 14, 15.) Did not Onias and Jeremias, after their death, know of the sad condition of the Jewish people, and zealously pray for them? (II. Mach. xv. 12, *et seq.*) God has a thousand ways of making known to them our prayers.

Feast of St. Andrew the Apostle.

NOVEMBER 30.

ANDREW, a brother of St. Peter, born at Bethsaida, was first a disciple of John the Baptist. Afterwards both the brothers were called by Christ, on the Sea of Galilee, before all the other apostles, with the words: "Come after Me, and I will make you to become fishers of men" (Mark i. 17). Immediately they left all, and became faithful disciples of Jesus, and witnesses of His deeds and sufferings, of His resurrection and ascension. After the descent of the Holy Ghost Andrew travelled through Scythia, Epirus, and Thrace, and by his teachings and miracles converted vast numbers to Christ. As he was preaching at Patras, a city of Achaia, he was violently pressed by the proconsul, Ægeas, to offer sacrifice to the idols; but he nobly answered him, "I daily offer sacrifice to God; not the flesh of oxen, nor the blood of rams, but an unspotted Lamb; and although all the faithful may have partaken of His flesh, yet the Lamb remains as before He was offered, alive and undivided." Ægeas, enraged, committed him to prison, and on the following day caused him to be scourged; and as he persevered in his declaration, condemned him to be put to death by crucifixion. When he saw the cross, the instrument of his death, he greeted it with joy, embraced it, and said, "O good cross, that was adorned with the limbs of Christ, thee have I long desired; thee have I fervently loved; thee have I continually sought. Now thou art made ready for me, according to the wish of my heart. Take me away from men, and restore me again to my Master, that through thee I may come to Him Who through thee has redeemed me." After this he was nailed to the cross. Two days he remained hanging thereon, preaching faith in Jesus, until his soul was taken up to Him Whom he had so ardently desired to resemble in the manner of His death.

In the Introit of the Mass the Church announces to us how greatly the apostles were exalted by God, Who made them teachers and fathers of the whole world. She cries out, therefore, "To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Lord, Thou hast proved me and known me; Thou hast known my sitting down and my rising up" (Ps. cxxxviii.). Glory be, etc.

Prayer.

We suppliantly beseech Thy majesty, O Lord, that as blessed Andrew the apostle was both a preacher and ruler of Thy Church, so he may be with Thee as a perpetual intercessor for us. Through Christ, etc. Amen.

EPISTLE. *Rom.* x. 10-18.

Brethren: With the heart, we believe unto justice; but, with the mouth, confession is made unto salvation. For the Scripture saith: Whosoever believeth in Him, shall not be confounded. For there is no distinction of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon Him. For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him, in Whom they have not believed? Or how shall they believe Him, of Whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things! But all do not obey the gospel. For Isaias saith: Lord, who hath believed our report? Faith then cometh by hearing: and hearing by the word of Christ. But I say: Have they not heard? Yes, verily, their sound hath gone forth into all the earth and their words unto the ends of the whole world.

GOSPEL. *Matt.* iv. 18-22.

At that time: Jesus walking by the Sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea (for they were fishers). And He saith to them: Come ye after Me, and I will make you to be fishers of men. And they immediately leaving their nets, followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and He called them. And they forthwith left their nets and father, and followed Him.

Explanation.

The alacrity with which Andrew followed the call of Jesus

teaches us: 1. That we should, on the spot, give ear to God when He inspires us with a good thought, or calls us to a better course of life. 2. That, in order to follow His voice, we should



cast behind us all desires for temporal goods, and even leave our parents, if they should prove a hindrance to us, for "he that loveth father or mother more than Me is not worthy of Me" (Matt. x. 37).

Aspiration.

Mayest Thou be forever praised, most amiable Jesus, that Thou didst choose, not the wise, the mighty, or the rich, but, what in the eyes of the world was foolishness, to confound the wisdom and power of the world, and didst accordingly graciously look upon poor fishermen, and exalt them to the height of the apostolic dignity. Look also with fatherly regards upon us, Thy frail children; call, nay, draw, us in such manner to Thee that, after the example of St. Andrew, we may suffer nothing in the world to detain us from following Thee, and may always glory in Thy cross, which is our salvation, our life, and our resurrection.

Feast of St. Francis Xavier.

DECEMBER 3.

FRANCIS XAVIER, surnamed the Apostle of the Indies, was born of noble parents April 7, 1506, at Xavier, a castle near Pampeluna, in Spain. In his eighteenth year he became one of the first members of the Society of Jesus, at Paris, and from that moment gave himself up so earnestly and perseveringly to meditation, self-denial, and the practice of Christian virtues that by no desire was he so much animated as by that of laboring and suffering for the glory of God and the salvation of men, wherever and however it might please God.

In the year 1541 he was sent as missionary to India. Of his labors and sufferings there his works bear witness. He preached the Gospel in fifty-two kingdoms, great and small, of India and Japan, and baptized about a hundred thousand pagans and Mahometans. Wherever he came, the idols' temples were thrown down, and churches built to the true God. He died in 1552, poor and destitute of all bodily comforts, but rejoicing in the Lord, with these words, "Lord, in Thee have I hoped; let me never be confounded."

Let us learn from St. Francis Xavier to labor, according to our ability, for the glory of God and the salvation of our neighbor. Although we cannot become missionaries, we yet can pray, and we can join the Association for the Propagation of the Faith.

The Introit of the Mass is as follows: "I spoke of Thy testimonies before kings and was not ashamed. I meditated also on Thy commandments, which I loved exceedingly. Praise the Lord, all ye nations; praise Him, all ye people: for His mercy is confirmed upon us, and the truth of the Lord remaineth forever."

The epistle is the same as on the feast of St. Andrew, p. 353.

GOSPEL. *Mark* xvi. 16–18.

At that time Jesus said to His disciples: Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned. And these signs shall follow them that believe: In My name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if

they shall drink any deadly thing it shall not hurt them: they shall lay their hands upon the sick and they shall recover.

Prayer.

O God, Who, by the preaching and miracles of blessed Francis, wast pleased to add unto Thy Church the nations of the Indies, mercifully grant that we who venerate his glorious merits may also follow the example of his virtues. Through Jesus Christ our Lord, etc.

Feast of the Immaculate Conception of the Blessed Virgin Mary.

DECEMBER 8.

ON this and the following eight days the Church celebrates, with particular solemnity, the immaculate conception of the ever-blessed Virgin Mary, who, from all eternity, was chosen to be the daughter of the heavenly Father, the spouse of the Holy Ghost, the Mother of the divine Redeemer, and, by consequence, the queen of angels and of men. The consideration of these prerogatives convinced the most enlightened fathers and teachers of the Catholic Church that she was conceived immaculate, that is, without original sin. It is very remarkable that among the shining hosts of saints who have, in every century, adorned the Church no one wrote against this belief, while we find it confirmed by the decisions of the holy fathers from the earliest times. Pope Pius IX., forced, as it were, by the faith and devotion of the faithful throughout the world, finally, on December 8, 1854, sanctioned, as a dogma of faith falling within the infallible rule of Catholic traditions, this admirable prerogative of the Blessed Virgin. It is, therefore, now no longer, as formerly, a pious belief, but an article of the faith, that Mary, like the purest morning light which precedes the rising of the most brilliant sun, was, from the first instant of her conception, free from original sin.

In the Introit of the Mass the Church sings: "Hail, holy parent, who as a happy mother brought forth the King Who rules heaven and earth from eternity to eternity." "My heart hath uttered a good word, I speak my works to the King." Glory be to the Father, etc.

Prayer.

We beseech Thee, O Lord, to bestow on Thy servants the gift of heavenly grace, that, for those to whom the Blessed Virgin's maternity was the beginning of salvation, the votive solemnity of her immaculate conception may procure increase of peace. Through Christ our Lord, etc. Amen.



EPISTLE. *Prov.* viii. 22-35.

The Lord possessed Me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was present: when with a certain law and compass He enclosed the depths: when He established the sky above, and poised the fountains of waters: when He compassed the sea with its bounds, and set a law to the waters that they should not

pass their limits: when He balanced the foundations of the earth, I was with Him forming all things; and was delighted every day, playing before Him at all times; playing in the world, and My delights were to be with the children of men. Now, therefore, ye children, hear Me: Blessed are they that keep My ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth Me, and that watcheth daily at My gates, and waiteth at the posts of My doors. He that shall find Me shall find life, and shall have salvation from the Lord.

Explanation.

This lesson is, in the literal sense, a eulogy on the divine and uncreated wisdom, which before all things was in God; through which all things were made, disposed, and preserved; which rejoices in its works, and calls upon all its creatures, especially on men, to render to it love and obedience. Most of what is here said is also to be applied to Mary, of whom it may with truth be said that, as the holiest and most admirable of all creatures, she occupies the first place in the heart of God. Therefore the Church also refers to her those words of the wise man: "I came out of the mouth of the Most High, the first-born of all creatures."

GOSPEL. *Luke* i. 26-28.

And in the sixth month the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women.

Feast of St. Thomas the Apostle.

December 21.

Thomas, also called Didymus, or the twin, was a fisherman of Galilee. After having been received among the apostles he accompanied Jesus in all His journeys, and uniformly showed docility, zeal, and love towards Him, particularly on the occasion of His going to Bethany to raise Lazarus from the dead. For when the apostles were afraid to go thither, because the

Jews desired to kill Jesus, Thomas, full of courage, said, "Let us also go, that we may die with Him" (John xi. 16). His faith, indeed, wavered for a moment in regard to the resurrection of Christ; but no sooner had Christ satisfied him thereof by showing His wounds, than he cried out with firm faith, "My Lord and my God." St. Gregory thereupon says, "God overruled the doubting of Thomas to our good, since that very doubt has profited us more than the ready belief of the other disciples, inasmuch as thereby Christ was induced to give so much clearer proofs of His resurrection, in order to confirm us in the belief of it. Thomas showed the firmness of his faith by the innumerable labors which he undertook, and by the sufferings that he endured for Christ. He traversed the most extensive and remote countries, and preached Jesus to the Armenians, Medes, Persians, Parthians, Hyrcanians, Bactrians, and other barbarous and wicked nations, enduring in the course of his labors, with astonishing firmness, the greatest sufferings for the honor of God and the salvation of men. Finally he came to India, when, in the city of Calamina, or Meliapor, he underwent a glorious martyrdom, being pierced through with lances, by order of the idolatrous priests, as he was praying at the foot of the cross. So much did the apostle do to repair a single fault; but we, who every day commit so many—what do we do to repair them?

The Introit of the Mass is the same as on the feast of St. Andrew, page 352.

Prayer.

Grant us, we beseech Thee, O Lord, to glory in the solemnity of Thy blessed apostle Thomas, that we may be ever assisted by his patronage, and follow his faith with suitable devotion. Through Christ, etc.

EPISTLE. *Ephes.* ii. 19-22.

Brethren: Now you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God. Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone: in Whom all the building, being framed together, groweth up into a holy temple in the Lord, in Whom you also are built together into a habitation of God in the Spirit.

The gospel and an explanation of it are to be found on the first Sunday after Easter, page 219.

Prayer.

O most benign Jesus, Who didst permit the unbelieving Thomas to touch the prints of Thy holy wounds, and didst thereby deliver him from his unbelief, oh, heal the wounds of my heart; give me a living, firm, and enduring faith in Thee, such as may ever incite me to do what shall be pleasing to thee, and to shun whatever may displease Thee. I beseech it of Thee by Thy mercy to Thomas in showing the prints of Thy wounds to him.

Feast of St. Stephen.

DECEMBER 26.

THE epistle of to-day contains a short account of the life and sufferings of this saint. It only remains to be added that, on account of his virtues, his wisdom, and his zeal for the faith, the apostles thought him worthy to be chosen the first of the seven deacons, whose office it was, in addition to the preaching of the word of God, to serve the poor, and properly to distribute the alms of the faithful. The Introit says: "Princes sat and spoke against me, and the wicked persecuted me; help me, O Lord my God, for Thy servant was employed in Thy justifications. Blessed are the undefiled in the way, who walk in the law of the Lord." Glory be to the Father, etc.

Prayer.

Grant us, we beseech Thee, O Lord, to imitate what we honor, that we also may learn to love our neighbors, as we celebrate the feast of Him Who knew how to beseech even for His persecutors, Our Lord Jesus Christ, Thy Son, Who, etc. Amen.

EPISTLE. *Acts* vi. 8-10; vii. 54-59.

In those days: Stephen full of grace and fortitude did great wonders and signs among the people. Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke. Now hearing these things they were cut to the heart, and they gnashed

with their teeth at him. But he being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold I see the heavens opened, and the Son of man standing on the right hand of God. And they crying out with a loud voice, stopped their ears, and with one accord ran violently upon him. And casting him forth without the city, they stoned him: and the witnesses laid down their garments at the feet of a young



man whose name was Saul. And they stoned Stephen, invoking, and saying: Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

Instruction.

Stephen is unjustly persecuted; yet he prays for his persecutors. Can we excuse ourselves if we do not love our enemies? Were not Stephen, and others who have imitated him, men like ourselves? With the grace of God, could not we do what they have done? Could we call ourselves Christians were we

not to do this? No; for the love of our neighbor, and of our enemy also, is the chief token of the Christian; since it is only by this love that we become like Christ, and resemble our heavenly Father, Who makes His sun to shine upon the evil and the good, and sendeth rains upon the just and upon the unjust (Matt. v. 45). Let us, therefore, imitate the love of God, of Christ, and of St. Stephen, and then we may one day be able to give up our souls with calmness into the hands of our Maker.

GOSPEL. *Matt.* xxiii. 34-39.

At that time Jesus said to the scribes and Pharisees: Behold I send to you prophets, and wise men, and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not! Behold your house shall be left to you desolate. For I say to you, you shall not see Me henceforth till you say: Blessed is he that cometh in the name of the Lord.

Those in our days who stone and kill the prophets and preachers are those who, by their evil backbiting, defame their pastors, who mock at and despise preachers and sermons; for to the servants of God this is a great torment and source of grief; it destroys their courage and paralyzes their efficiency. On this account it provokes the anger of God, as through the prophets He often told the Jews.

Supplication to St. Stephen.

O St. Stephen, first of the martyrs, who wast filled with fortitude, grace, and love, whose guiltless face shone like the face of a pure angel, I beseech thee, by the grace which rendered thee worthy to see heaven opened and Jesus sitting at the right hand of the Father, that thou wouldst, by thy prayers, procure for me from God a pure conscience, and a holy, meek

love, that like thee I may readily forgive those who injure me; may pray for them; may not only desire for them whatever is good, but may do them good indeed, and thereby merit the grace of a happy death. Through Jesus Christ our Lord, etc. Amen.

Feast of St. John the Apostle.

DECEMBER 27.

JOHN, the brother of St. James the Greater, was a son of Zebedee, a fisherman of Galilee, and of Salome, a cousin of the Blessed Virgin Mary (Matt. iv. 21). He was the youngest of the apostles, and, with Peter and James, was the most trusted of the disciples of Jesus, by Whom he was most tenderly loved, on which account he is called the Disciple of Love. Of this Jesus gave the most convincing evidence when, at the Last Supper, He allowed that disciple to lean upon His breast, and when, from the cross, He committed to the care of John His own Mother. After the ascension John preached the Gospel in Palestine; afterwards went to Asia Minor, fixed his residence in Ephesus, and established many churches there. He was, with the other apostles, taken prisoner and scourged by the Jews, and in the year 95, under the Emperor Domitian, before the Latin Gate, at Rome, was thrown into a vessel of boiling oil. Having endured this torture without injury, he was then banished to the island of Patmos, where, by command of the Lord, he wrote the Apocalypse, or Revelation, concerning the fortunes of the Church. On returning from his banishment he again governed the churches of Asia Minor as chief pastor, as he had done before, and, at the age of nearly one hundred years, died at Ephesus a peaceful and natural death.

The Introit of the Mass reads: "In the midst of the Church the Lord opened his mouth, and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory. It is good to give praise to the Lord, and to sing to Thy name, O Most High." Glory be to the Father, etc.

Prayer.

Mercifully illustrate Thy Church, O Lord, that, enlightened by the doctrines of Thy blessed apostle and evangelist St.

John, she may arrive at gifts everlasting. Through Christ our Lord, etc.

EPISTLE. *Ecclus.* xv. 1-6.

He that feareth God will do good: and he that possesseth justice shall lay hold on her, and she will meet him as an honorable mother, and will receive him as a wife married of a virgin.



With the bread of life and understanding, she shall feed him and give him the water of wholesome wisdom to drink: and she shall be made strong in him, and he shall not be moved: and she shall hold him fast, and he shall not be confounded: and she shall exalt him among his neighbors, and in the midst of the Church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory. She shall heap upon him a treasure of joy and gladness, and our Lord God shall cause him to inherit an everlasting name.

ON PURITY.

"He that loves wisdom," saith the Holy Ghost, "will obtain it, for it will not enter into a malicious soul, nor dwell in a body

subject to sins" (Wis. i. 4). St. John was from his childhood an angel of purity, on which account he was particularly beloved by Jesus, and endowed by the Holy Ghost with such wisdom and knowledge that, as St. Augustine has remarked, he begins his gospel in a manner more lofty and sublime than the other three evangelists. For while they walk with the God-man upon earth, speaking comparatively little of His divinity, St. John, as if despising the world, soars beyond the vault of heaven, above the hosts of angels, and comes to Him by Whom all things are made, saying, "In the beginning was the Word." At the Last Supper he was permitted to lean on the bosom of Jesus, but what he there drank in secretly he imparted openly. Apply thyself, therefore, to purity of heart, and thou shalt be like St. John, a beloved disciple of Jesus, and shalt be filled with heavenly wisdom.

GOSPEL. *John* xxi. 19-24.

At that time: Jesus said to Peter: Follow Me. Peter turning about, saw that disciple whom Jesus loved following, who also leaned on His breast at supper, and said: Lord, who is he that shall betray Thee? Him therefore when Peter had seen, he saith to Jesus: Lord, and what shall this man do? Jesus saith to him: So I will have him to remain till I come, what is it to thee? follow thou Me. This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: He should not die; but, So I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things: and we know that his testimony is true.

Feast of the Holy Innocents.

DECEMBER 28.

THE account of the martyrdom of these children is given in the gospel of to-day. The Church justly honors them as martyrs, since they confessed Christ, if not by the mouth, yet by their death, which they suffered by reason of Herod's hatred against Christ.

The Introit of the Mass reads: "Out of the mouth of infants and sucklings Thou hast perfected praise, because of Thy

enemies, O Lord. O Lord, how admirable is Thy name in the whole earth." Glory be to the Father, etc.

Prayer.

O God, Whose praise the martyred innocents confessed on this day—not by speaking, but by dying—mortify in us all the evils of vices, that our life also may confess by actions Thy faith, which our tongue proclaims. Through Our Lord Jesus Christ, etc.

EPISTLE. *Apoc.* xiv. 1–5.

In those days I beheld a Lamb standing upon Mount Sion, and with Him an hundred forty-four thousand having His name, and the name of His Father written on their foreheads. And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder: and the voice which I heard was as the voice of harpers, harping on their harps. And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients: and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth. These are they who were not defiled with women: for they are virgins. These follow the Lamb whithersoever He goeth. These were purchased from among men, the first-fruits to God and to the Lamb: and in their mouth there was found no lie: for they are without spot before the throne of God.

GOSPEL. *Matt.* ii. 13–18.

At that time: An angel of the Lord appeared in sleep to Joseph, saying: Arise, and take the child and His Mother, and fly into Egypt: and be there until I shall tell thee: for it will come to pass that Herod will seek the child to destroy Him. Who arose, and took the child and His Mother by night, and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: Out of Egypt have I called My Son. Then Herod perceiving that he was deluded by the Wise Men, was exceeding angry; and sending killed all the men-children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had dili-

gently inquired of the Wise Men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.

What persons are like Herod?

All those who destroy innocent children, in body or in soul: for example, imprudent and careless mothers who injure the



fruit of their womb by excessive dancing, by heavy labor, by vehement anger or immoderate grief; unmanly men who are cruel to their wives while with child, who strike them, incite them to anger, or terrify them; heedless parents who neglect their little ones, who take them into bed at the risk of suffocating them, who do not take pains to keep them clean and healthy; those corrupt and godless women who destroy the fruit of their shame either before or after birth, and while yet unbaptized. But more cruel than all these, and even than Herod himself, are they who scandalize little children by impure conversations, by indecent songs, by acts of impurity in their pres-

ence, or by inciting them to the like; for thereby they plunge the souls of the children into destruction.

Feast of St. Paul the Apostle.

JANUARY 25.

THE history of this conversion is fully given in the epistle taken from the Acts.

The Introit of the Mass is as follows: "I know Whom I have believed, and I am certain that He is able to keep that which I have committed unto Him against that day, being a just judge. Lord, Thou hast proved me and known me, Thou hast known my sitting down, and my rising up." Glory be to the Father, etc.

Prayer.

O God, Who didst teach the whole world by the preaching of blessed Paul the apostle, grant us, we beseech Thee, that we, who this day celebrate his conversion, may advance towards Thee by his example. Through Christ our Lord, etc.

EPISTLE. *Acts* ix. 1-22.

In those days: Saul as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high priest, and asked of him letters to Damascus, to the synagogues: that if he found any men and women of this way, he might bring them bound to Jerusalem. And as he went on his journey, it came to pass that he drew nigh to Damascus: and suddenly a light from heaven shined round about him. And falling on the ground, he heard a voice saying to him: Saul, Saul, why persecutest thou Me? Who said: Who art Thou, Lord? And He said: I am Jesus Whom thou persecutest. It is hard for thee to kick against the goad. And he trembling and astonished, said: Lord, what wilt Thou have me to do? And the Lord said to him: Arise, and go into the city, and there it shall be told thee what thou must do. Now the men who went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they leading him by the hands, brought him to Damascus. And he was there three days without sight, and he did neither eat nor drink. Now there was a certain dis-

ciple at Damascus, named Ananias: and the Lord said to him in a vision: Ananias. And he said: Behold I am here, Lord. And the Lord said to him: Arise, and go into the street that is called Strait, and seek in the house of Judas, one named Saul of Tarsus. For behold he prayeth. (And he saw a man named Ananias, coming in and putting his hands upon him, that he might receive his sight.) But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to Thy



saints in Jerusalem. And here he hath authority from the chief priests, to bind all that invoke Thy name. And the Lord said to him: Go thy way, for this man is to Me a vessel of election, to carry My name before the gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake. And Ananias went his way, and entered into the house: and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, He that appeared to thee in the way as thou camest: that thou mayst receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his

sight; and rising up he was baptized. And when he had taken meat he was strengthened. And he was with the disciples that were at Damascus for some days. And immediately he preached Jesus in the synagogues, that He is the Son of God. And all that heard him were astonished, and said: Is not this he who persecuted in Jerusalem those that called upon this name; and came hither for that intent, that he might carry them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ.

What do we learn from this history?

Not to despise any sinner, nor to despair of his salvation: for, like Paul on the road to Damascus, the greatest sinner may, by the grace of God, be suddenly converted, and become a saint. At the command of God he accepted Ananias as his leader in the way of salvation, and became as zealous for the honor of Christ as he had previously been intent on persecuting Him. In like manner, a convert must shut his eyes to all by which he has heretofore been led astray, and must give heed to that only which God commands.

GOSPEL. *Matt.* xix. 27-29.

At that time Peter said to Jesus: Behold, we have left all things, and have followed Thee: what, therefore, shall we have? And Jesus said to them: Amen I say to you, that you, who have followed Me, in the regeneration, when the Son of man shall sit on the seat of His majesty, you also shall sit on twelve seats judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall possess life everlasting.

This gospel teaches that he who renounces the world, its pleasures and its riches, shall receive the grace of God, virtues, interior consolation, and eternal happiness, which are a hundred-fold, that is, infinitely, more precious than worldly goods.

Prayer.

O St. Paul, great apostle, who, from being an enemy, became the most zealous friend and preacher of Christ, procure for me from Him, I beseech thee, grace at last truly to know

Him, Whom I have heretofore so often denied, offended, and, by my sins, crucified anew; to follow Him, and, after thy example, to be henceforth as diligent in doing justice as I have formerly been in practising evil; that I may one day attain to that happiness which thou hast gained. Through Jesus Christ our Lord, etc. Amen.

Feast of St. Bridget, Abbess and Patroness of Ireland.

FEBRUARY 1.

St. Bridget was born about the year 453 at Fochard, in Ulster. When about twenty years old she received the veil from St. Mel, the nephew and disciple of St. Patrick. So many sought the religious life under her direction that a convent, the first in Ireland, was erected for her and she was made superior. From this parent stem branched forth other convents in different parts of Ireland, all which acknowledged her as their mother and foundress. Several churches in England and Scotland are dedicated to God under her name, and some also in Germany and in France. After seventy years devoted to the practice of the most sublime virtues, corporal infirmities admonished our saint that the time of her dissolution was nigh. For half a century she had irrevocably consecrated herself to God, and during that period great results had been attained. The day on which our abbess was to quit this life, February 1, 523, having arrived, she received the blessed body and blood of her Lord in the Blessed Eucharist, and, as it would seem, immediately after her spirit passed forth, and went to possess Him in that heavenly country where He is seen face to face and enjoyed without danger of ever losing Him. Her body was interred in the church adjoining her convent, but was some time after exhumed, and deposited in a splendid shrine near the high altar. In the ninth century, the country being desolated by the Danes, the remains of St. Bridget were removed to Down-Patrick, where they were deposited in the same grave with those of St. Patrick. Their bodies, together with that of St. Columba, were translated afterwards to the cathedral of the same city, but their monument was destroyed in the reign of King Henry VIII. The head of St. Bridget is now kept in the church of the Jesuits at Lisbon.

The Introit of the Mass is as follows: "Thou hast loved justice and hated iniquity; therefore, O God, Thy God hath anointed Thee with the oil of gladness above Thy fellows. My heart hath uttered a good word. I speak my works to the King." Glory be, etc.

Prayer.

Give ear to us, O God our Saviour, that, as we celebrate with



joy the solemnity of blessed Bridget Thy virgin, so we may improve in the affection of piety. Through, etc.

EPISTLE. II. *Cor.* x 17, 18; xi. 1, 2.

Brethren: He that glorieth, let him glory in the Lord. For not he who commendeth himself is approved, but he whom God commendeth. Would to God you could bear with some little of my folly, but do bear with me. For I am jealous of you with the jealousy of God. For I have espoused you to one husband that I may present you as a chaste virgin to Christ.

GOSPEL. *Matt.* xxv. 1–13.

At that time Jesus spoke to His disciples this parable: Then shall the kingdom of heaven be like to ten virgins, who, taking

their lamps, went out to meet the bridegroom and the bride. And five of them were foolish, and five wise: but the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your oil: for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But He answering said: Amen I say to you, I know you not. Watch ye therefore, because you know not the day nor the hour

Purification of the Blessed Virgin Mary,

Commonly Called Candlemas-Day.

FEBRUARY 2.

On this day the Church solemnly celebrates the presentation of Jesus in th temple, and the obedience and humility both of Mary and her divine Son, who, though not subject to the law in regard to purification and presentation, yet subjected themselves to it. Hence this feast is called the Purification of the Virgin Mary. In common speech we call it also Candlemas, because on this day the candles required for the divine service are blessed and carried in procession.

What is the design of this custom?

1. It is to remind us that Jesus, the light of the world, was offered up to His heavenly Father, by Mary, in the temple at Jerusalem, where He was called by Simeon "a light for the revelation of the gentiles, and the glory of the people of Israel." 2. To remind us, also, of several important truths, to which the priest refers in the prayers at the blessings. Thus he prays that as the earthly light dispels the darkness of night, so Jesus, with the light of His divine doctrine, may clear away our spirit-

ual blindness and ignorance, and lead us in the way of virtue; that as the Holy Ghost enlightened Simeon, so He may also enlighten us to acknowledge Jesus as the true light, to love Him and follow Him, to keep our hearts from the way of sin, and to guide them in the way of virtue, and to kindle them with the fire of holy love; finally, that God may preserve, in soul and body, those who use blessed candles with devotion, may hear their prayers, and grant them entrance into the kingdom of the eternal and ever-blessed light.

In the Introit of the Mass the Church sings: "We have received Thy mercy, O God, in the midst of Thy temple; according to Thy name, O God, so also is Thy praise unto the ends of the earth; Thy right hand is full of justice. Great is the Lord and exceedingly to be praised in the city of our God, in His holy mountain." Glory be to the Father, etc.

Prayer.

Almighty, everlasting God, we suppliantly beseech Thy majesty that, as Thy only-begotten Son was this day presented in the temple in the substance of our flesh, so Thou wouldst grant us to be presented to Thee with purified souls. Through the same Lord Jesus Christ, etc.

EPISTLE. *Mal.* iii. 1–4.

Thus saith the Lord: Behold I send My angel, and he shall prepare the way before My face. And presently the Lord Whom you seek, and the angel of the testament whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts: and who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fullers' herb: and he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years, saith the Lord Almighty.

GOSPEL. *Luke* ii. 22–32.

At that time: After the days of Mary's purification according to the law of Moses were accomplished, they carried Jesus

to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when His parents brought in the child Jesus, to do for Him according to the custom of the law: he also took Him into his arms, and blessed God, and said: Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace: because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light to the revelation of the gentiles, and the glory of Thy people Israel.

Explanation.

The Blessed Virgin presented herself and her divine Son at the temple so as not to give scandal to such as were ignorant of their being exempt from the law, to show from the first that Jesus was come to redeem sinners, and to leave us an example of humility and obedience. Mary offered the gift of a pair of doves, like the poor, because she was poor, and was not ashamed to acknowledge it before the world.

INSTRUCTION FOR WOMEN AFTER CHILDBIRTH.

The law of purification in the Old Testament, it is true, no longer applies to Christian women, because the Church has done away with Jewish ceremonies. But the spirit and intention of that law the Church would yet have complied with. She permits women, therefore, to remain at home, with a good conscience, for six weeks after childbirth, or so long as circumstances may require, without attending divine service, in order to care for their health. This permission is, at the same time, an excellent admonition—to women, that, in order to their recovery, they should refrain from anger, from exposure, from hard labor, from injurious food; to men, not to refuse their wives during this

period, set apart by God Himself under the Old Law, the rest and attention which their nature requires.

But when this time is past the Church desires that women should, after the example of Mary, repair to the church with their children, to procure the blessing of the priest, to give thanks to God for their safe delivery, to dedicate their children to Him, and to implore of Him, with the priest, grace to bring up their offspring in piety and holiness. In this consists the so-called "churching of women"; and, from what has been said, it is evident, not only that it contains nothing to be ashamed of, but that it should by no means be omitted by such as desire God's blessing.

The feeble health of both women and children after childbirth is almost always owing to their having injured themselves by want of care.

Prayer for Women after Childbirth.

Almighty and merciful God, Who didst lay upon our mother Eve the fit punishment for her disobedience that she should bear children in sorrow, I offer to Thee all the pains of my child-bearing in propitiation for my sins; and I thank Thee that, through Thy help, the fruit of my womb has been safely brought forth into the world, and new-born in Baptism. According to the example of the Mother of Thy only-begotten Son, I also offer to Thee my child for Thy holy service, and will earnestly strive to bring it up to Thy honor. To this end give me, through the intercession of the most blessed Virgin, Thy grace; bless me and my child, and grant that we may live according to Thy will here, and hereafter may obtain everlasting happiness. Through Jesus Christ, Thy Son, our Lord, etc. Amen.

Feast of St. Blase, Bishop and Martyr.

FEBRUARY 3.

ST. BLASE was born at Sebaste, in Armenia, of which place he was subsequently appointed bishop, on the solicitation of the people, and suffered martyrdom in 316, during the persecution under Licinius. This saint wrought many miracles, and is yet

invoked in dangerous diseases of the throat, because he saved the life of a rich widow's son, who had nearly died in consequence of swallowing a fish-bone. The Church accordingly sanctions a special blessing of throats on his day. Holding the blessed candles near the throat, in the form of a cross, the priest says: "Through the merits and intercession of St. Blase, bishop and martyr, God deliver thee from all diseases of the throat, and preserve thee from every other evil. In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

If we take part in this pious custom of the Church, we should, above all, consider that while we unite our supplications with the prayers of the Church, to be preserved from bodily illness, we ought to guard our souls against sin, particularly sins of the tongue and of the palate, as being more dangerous ills than any that can afflict our bodies.

Prayer.

O God, Who givest us joy by the annual solemnity of St. Blase, Thy holy bishop and martyr, mercifully grant us, in the fulness of Thy love, that we may rejoice in the protection of him whose festival we to-day joyfully celebrate. Through Christ our Lord, etc.

Feast of St. Matthias the Apostle.

FEBRUARY 24 OR 25.

OF this apostle nothing certain is known beyond what is contained in the epistle.

In the Introit of the Mass the Church sings: "To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Lord, Thou hast proved me and known me; Thou hast known my sitting down and my rising up." Glory be to the Father, etc.

Prayer.

O God, Who didst associate blessed Matthias to the company of the apostles, grant, we beseech Thee, that, by his intercession,

we may ever experience Thy tender mercy towards us. Through Jesus Christ our Lord, etc.

EPISTLE. *Acts* i. 15–26.

In those days Peter rising up in the midst of the brethren said (now the number of persons together was about an hundred and twenty): Men, brethren, the Scripture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: who was numbered with us, and had obtained part of this ministry. And he indeed hath possessed a field of the reward of iniquity, and being hanged burst asunder in the midst: and all his bowels gushed out. And it became known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say, The field of blood. For it is written in the book of Psalms: Let their habitation become desolate, and let there be none to dwell therein. And his bishopric let another take. Wherefore of these men who have companied with us, all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein He was taken up from us, one of these must be made a witness with us of His resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And praying, they said: Thou, Lord, Who knowest the hearts of all men, show whether of these two Thou hast chosen to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he might go to his own place. And they gave them lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

GOSPEL. *Matt.* xi. 25–30.

At that time Jesus answered and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor and are

burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls. For My yoke is sweet and My burden light.

The wise and prudent referred to in this gospel are the proud scribes and Pharisees, who, in their imaginary wisdom, would not receive the incarnate and suffering Son of God, but despised and rejected Him; in general, they represent also all who in their pride would measure everything by their own understanding, and to whom, consequently, the mysteries of faith seem foolishness. The little ones are the apostles, who, although taken from a low condition of life, without a learned education, but rather ignorant, were enlightened by God to know the deepest mysteries, because they had docile and humble hearts, desirous of salvation. Thus God gives grace to the humble, while the proud go away empty.

To those who bear His yoke, and follow Him, Christ promises peace of mind, temporal and eternal happiness; and, indeed, we must confess that as often as we are disquieted and discontented the cause of it is our selfishness and want of submission to the will of God, our pride and vanity. Learn, then, to love to be meek and humble, if you would enjoy peace, here or hereafter.

Prayer to St. Matthias.

O St. Matthias, glorious apostle and martyr of Jesus Christ, who, by the special providence of God, wast added to the eleven apostles in the room of the traitor, I humbly beseech thee to obtain for us the grace of Him Who chose thee from all eternity, that, assisted thereby, we may, after thy example, keep the commandments of God, practise good works, and thus merit to be numbered with the elect. Through Jesus Christ our Lord, etc. Amen.

Feast of St. Patrick, Bishop and Apostle of Ireland.

March 17.

St. Patrick was born towards the close of the fourth century, but the place of his birth is not positively known. Britain and Scotland both claim the honor, but the best authorities seem

to agree upon Brittany, in France. In his sixteenth year he was carried into captivity by certain barbarians, who took him into Ireland, where he was obliged to keep cattle on the mountains and in the forests, in hunger and nakedness, amidst snows, rain, and ice. The young man had recourse to God with his whole heart in fervent prayer and fasting: and from that time faith and the love of God acquired continually new strength in his tender soul. After six months spent in slavery under the same master St. Patrick was admonished by God in a dream to return to his own country, and informed that a ship was then ready to sail thither. He went at once to the seacoast, though at a great distance, and found the vessel. After three days' sail they made land, but wandered twenty-seven days through deserts, and were a long while distressed for want of provisions. Patrick assured the company that if they would address themselves with their whole hearts to the true God He would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them, till on the twenty-seventh day they came into a country that was cultivated and inhabited.

Some years afterwards he was again led captive, but recovered his liberty after two months. When he was at home with his parents, God manifested to him, by divers visions, that He destined him to the great work of the conversion of Ireland. The writers of his life say that after his second captivity he travelled into Gaul and Italy, and saw St. Martin, St. Germanus of Auxerre, and Pope Celestine, and that he received his mission and the apostolical benediction from this Pope, who died in 432. Great opposition was made to his episcopal consecration and mission, both by his own relations and by the clergy; but the Lord, Whose will he consulted by earnest prayer, supported him, and he persevered in his resolution. He forsook his family, sold his birthright and dignity to serve strangers, and consecrated his soul to God, to carry His name to the ends of the earth. In this disposition he passed into Ireland to preach the Gospel, penetrating into the remotest corners; and such was the fruit of his preachings and sufferings that he baptized an infinite number of people. He ordained everywhere clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ, and instituted monks. He took noth-

ing from the many thousands whom he baptized, but gave freely of his own, both to pagans and Christians, distributed large alms to the poor in the provinces where he passed, and maintained and educated many children, whom he trained to serve at the altar. The happy success of his labors cost him many persecutions. He died and was buried at Down, in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the same church.



Introit of the Mass: "The Lord made to him a covenant of peace, to be the prince of the sanctuary and of His people, that the dignity of priesthood should be to him forever. O Lord, remember David and all his meekness." Glory be to the Father, etc.

Prayer.

O God, Who wast pleased to send blessed Patrick, Thy bishop and confessor, to preach Thy glory to the gentiles, grant that, by his merits and intercession, we may, through Thy grace, be enabled to keep Thy commandments. Through, etc.

EPISTLE. *Ecclus.* xliv. 17, 20, 22, 27; xlv. 3, 8, 20.

Behold, a great priest, who, in his days, pleased God, and was found just; and in the time of wrath was made a reconciliation. There was not found one like him that kept the law of the Most High. Therefore with an oath the Lord made him to increase among his people. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in His blessings; He preserved for him His mercy; and he found grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He established with him an everlasting covenant, and gave him a great priesthood, and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer Him a worthy incense for an odor of sweetness.

GOSPEL. *Matt.* xxv. 14-23.

At that time Jesus spoke this parable to His disciples: A man going into a far country called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he took his journey. And he that had received the five talents went his way, and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one, going his way, digged into the earth and hid his lord's money. But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above. His lord said to him: Well done, good and faithful servant, because thou hast been faithful over a few things I will place thee over many things, enter thou into the joy of thy lord. And he also that had received the two talents came and said: Lord, thou deliveredst two talents to me: behold I have gained other two. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.

Feast of St. Joseph.

MARCH 19.

ST. JOSEPH was descended from the kingly line of David, and was a kinsman of the Blessed Virgin Mary (Matt. i. 1–16). The Gospel gives him the praise of being just (Matt. i. 19), that is, a man distinguished for all virtues. And surely, as he was chosen from all other men by God to be the foster-father of His Son, he undoubtedly excelled, in virtues and sanctity, all



saints then living. Of his youth nothing certain is known to us, and of his later life we know only what the Gospel relates. He was a carpenter (Matt. xiii. 55), and lived at Nazareth, in Galilee (Luke ii. 4). Being espoused to Mary, he was inclined, upon learning that she was with child, to put her away privately, not wishing to expose her to public reproach; but being instructed by an angel, he took her to himself, in obedience to the command of God, went with her to Bethlehem, and afterwards, with Mary and the new-born child, fled, without timidity,

to Egypt (Matt. ii. 13). At the command of the angel he returned thence, and again dwelt in Nazareth (Matt. ii. 23). From this place they went every year to the feast at Jerusalem, where it happened that Jesus, then twelve years old, remained behind them in the temple, and was anxiously sought for by them. More than this is not told us. At the time of the marriage at Cana it would seem that he was no longer living, since there is no mention made of him. Though little is said of him, that little is rich in profitable instruction. How worthy to be admired and imitated is his example—his chastity, his tenderness towards Mary, his forbearing to pronounce a judgment in regard to her condition when he could not explain it, his quick and unreserved obedience towards God and the commands of authority, his love for Jesus, and his care for both the mother and the child. On account of his sanctity God has specially distinguished him by miracles, and the Church honors him in a particular manner. In the Litany of the Saints he is named among the patriarchs, and the feast of his patronage is celebrated on the third Sunday after Easter. Venerate, therefore, St. Joseph; choose him for your protector in life and in death, and make yourself worthy of his protection by following his example.

The Introit of the Mass is as follows: "The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus, planted in the house of the Lord, in the courts of the house of our God. It is good to give praise to the Lord, and to sing to Thy name, O Most High." Glory be to the Father, etc.

Prayer.

We beseech Thee, O Lord, that we may be assisted by the merits of the spouse of Thy most holy Mother, that what of ourselves we are unable to obtain may be given to us by his intercession. Who livest and reignest, etc.

EPISTLE. *Ecclus.* xlv. 1–6.

He was beloved of God and men: whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies, and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed

him His glory. He sanctified him in his faith and meekness, and chose him out of all flesh. For He heard him, and his voice, and brought him into a cloud. And He gave him commandments before his face, and a law of life and instruction.

GOSPEL. *Matt.* i. 18–21.

When Mary, the Mother of Jesus, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her: was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost; and she shall bring forth a Son: and thou shalt call His name Jesus: for He shall save His people from their sins.

Instruction.

To encourage us to veneration for St. Joseph St. Teresa wrote: "I do not remember to have asked St. Joseph for anything which he did not grant me. The great favors which God has granted me through him, and the many dangers of soul and body from which he has freed me, truly deserve admiration. It seems that God has granted to other saints the grace of assisting, in particular needs, those who invoke their intercession; but this glorious saint assists in all needs. The Lord seems thereby to indicate that, as He was subject to Joseph on earth, so now He grants him whatever he asks for. The same thing has been experienced by persons whom I have advised to recommend themselves to him." "I would gladly advise every one," says St. Alphonsus, "to have a great devotion towards this saint, since I have experienced what graces he can obtain from God. For several years I have asked him, on his feast, for some particular grace, and every time my petition has been granted. As we all have to die, we should have a particular devotion towards St. Joseph, that he may obtain for us a happy death; for all Catholic Christians consider him to be an intercessor for the dying, and that he assists, at the hour of death, those who venerate him; and this for three reasons: 1. Because Jesus loves him,

not only as a friend, but as a father, on which account his intercession is more powerful than that of any other saint. 2. Because St. Joseph obtained special power against the evil spirits who tempt us at the hour of death. 3. The assistance which Jesus and Mary gave to Joseph at the hour of his own death procured for him the right to obtain a holy and easy death for his dependants. If in their dying hour they invoke his aid, not only will he assist them, but he will obtain for them the assistance of Jesus and Mary." Ought not these words of a great saint encourage you to venerate St. Joseph every day? Should not the hope of dying one day under the protection of Jesus, Mary, and Joseph, move you to devotion to the foster-father of Jesus?

Prayer to St. Joseph.

O most chaste Joseph, who, by thy purity and other exalted virtues, wast worthy to be chosen for the spouse of Mary and the foster-father of Jesus, I beseech thee, by the great graces of which thou wast made partaker, that thou wouldst, by thy intercession, obtain for all parents grace to rear their children piously; for all married persons who are distressed and afflicted through poverty and tribulations consolation and encouragement; for all unmarried persons who have devoted their chastity to God the grace of perseverance; and, finally, for all the dying the grace to come, after a happy death, to thy foster-child, Jesus Christ, Who, with the Father and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

Feast of the Annunciation of the Blessed Virgin Mary.

MARCH 25.

THIS feast is so called from the announcement to the Blessed Virgin, by the archangel Gabriel, that she was to be the mother of the Messias. In the Introit of the Mass the Church refers to this high dignity of Mary's: "All the rich shall entreat thy countenance; after her shall virgins be brought to the King; her neighbors shall be brought to thee in gladness and rejoicing. My heart hath uttered a good word, I speak my works to the King." Glory be to the Father, etc.

Prayer.

O God, Who didst please that Thy Word should take flesh, at the message of an angel, in the womb of the Blessed Virgin



Mary, grant to Thy suppliants that we, who believe her to be truly the Mother of God, may be blessed by her intercession with Thee. Through Christ our Lord, etc.

EPISTLE. *Isaias* vii. 10–15.

In those days the Lord spoke to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil and to choose the good.

INSTRUCTION ON THE "ANGELIC SALUTATION," OR "HAIL MARY."

Why is this prayer called the "Hail Mary," or "Angelic Salutation?"

Because it begins with the words which the archangel Gabriel addressed to the Blessed Virgin when he announced to her that she should be the Mother of God.

Of what does the Angelic Salutation consist?

1. Of the words of the archangel Gabriel. 2. Of the words of St. Elizabeth. 3. Of words which have been added thereto by the Catholic Church.

Which are the words of the archangel Gabriel?

"Hail [Mary], full of grace, the Lord is with thee, blessed art thou among women."

What is the meaning of these words?

The words "Hail Mary" indicate that profound veneration for the Blessed Virgin which was felt by the archangel Gabriel, and which we, in imitation of his example, ought also to cherish. The words "full of grace" remind us that God bestowed upon the Blessed Virgin greater graces than upon all men and angels together; and that not for herself alone, but for us also; they therefore encourage us to pray to Mary with fervor and confidence, that by her powerful intercession she will obtain for us the graces necessary for our salvation. "The Lord is with thee;" these words express the peculiar complacency with which God has regarded her, on account of which He wrought in her special miracles of wisdom, omnipotence, and benignity. Let us rejoice with Mary over these prerogatives, and implore her to intercede for us, that God may be with us also, to sustain us by His almightiness, to govern us by His wisdom, to incite us to all that is good by the fire of His infinite love. Finally, the words "Blessed art thou among women" are as much as to say: Thou art the happiest of all women, since thou alone of them all hast no stain of sin on thee; thou art chosen to be the Mother of God; thou shalt conceive Him by the Holy Ghost, and shalt bring Him forth without losing thy virginity. Thus it was that the angel saluted the most blessed Virgin, and yet there are men who are ashamed thus to salute Mary, and to give praise for the graces which God conferred upon her.

Which are the words of Elizabeth, and what do they mean?

"And blessed is the fruit of thy womb;" the word *blessed* is equivalent to *praised.* In saying these words, therefore, we desire that the fruit of Mary's womb, Jesus, may be worshipped and praised by all men.

Which are the words which the Catholic Church has added?

To the words "Blessed is the fruit of thy womb" she has added "Jesus," in order thereby to explain them, and to indicate that this prayer is to be offered in the name of Jesus. Thereupon follow the words, "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

What do these words mean?

With the words, "Holy Mary," we apply to her who is full of grace as our intercessor, and thereby are reminded to strive to imitate her holiness, if we would be sure of her intercession, and of being heard before God. We call her "Mother of God," because she brought forth Jesus, the Son of God. Thereby we at the same time remind her that she is our mother also, and pray her to care for us as a mother; not as though we believed she could of herself help us, but with the design that she should offer to God her all-prevailing prayers for us; hence we say, "Pray for us," adding, "sinners." By these words we remind Mary of our misery, and ourselves of our powerlessness for good, and of our guiltiness in the sight of God, praying her to procure for us the grace of God to do true penance, to acquire virtues, and to gain true peace, and that "now," inasmuch as at every moment, and throughout our whole life, we have so many dangers to meet, so many virtues to gain; "and at the hour of our death," that we may overcome the temptations of the last decisive hour, and stand complete victors before the throne of the eternal Judge. "Amen," so may it be, is, as it were, to repeat and make stronger the whole prayer.

GOSPEL. *Luke* i. 26–38.

At that time the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace: the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying,

and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son, and thou shalt call His name JESUS. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age: and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

Salutation to the Most Blessed Virgin Mary.

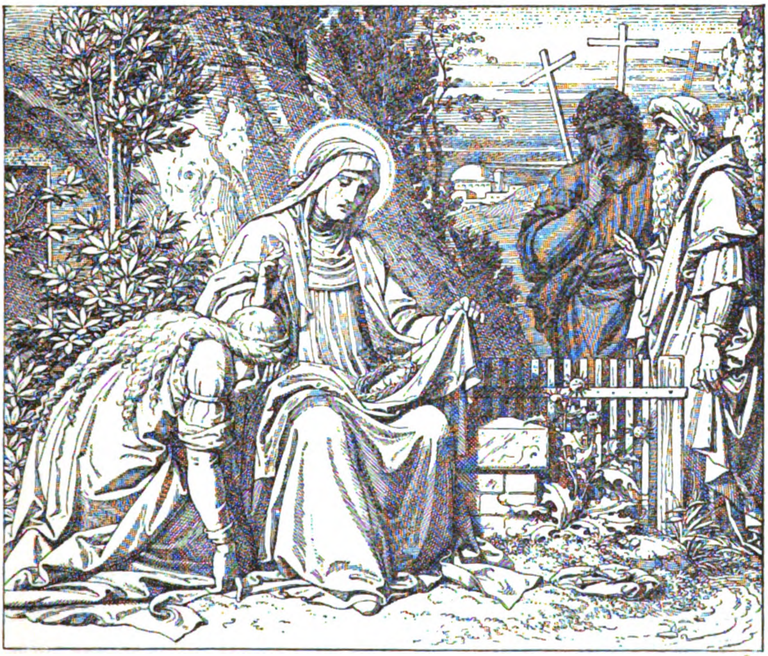
Hail, Mary, full of grace! I rejoice, and give joy to thee, that thou hast been chosen the Mother of the Most High, and the queen of heaven and earth. With thee is the Father Who begot, from all eternity, Him Whom thou didst bring forth as God-man in time; with thee is the Son, Whom thou didst bear in thy virginal womb; with thee is the Holy Ghost, overshadowed by Whose power thou didst become the Mother of the Redeemer of the world. Praised, therefore, be thou, thou blessed among women; thou daughter of the Most High; thou bride of the Holy Ghost; thou joy of heaven; thou ornament of the Church of God; thou honor of Christians. Oh, pray God for us, now and at the hour of our death. Amen.

Feast of the Seven Dolors of the Blessed Virgin.

(FRIDAY IN PASSION WEEK.)

THE part which the Blessed Virgin took in the sufferings and death of her beloved Son has induced the Church to give her the glorious title of Queen of Martyrs. The feast of the

Seven Dolors was first instituted by the Council of Cologne, in the year 1423, in order to make amends for what the Hussites had done against the veneration of the Blessed Virgin, whom they, like all heretics, had assailed with many calumnies and insults; in particular, rejecting the image of the Mother of Dolors with the body of her dead Son resting upon her lap.



This feast was originally called the feast of the Compassion of the Blessed Virgin.

At the presentation of Jesus in the temple Simeon had predicted that the suffering of the Son would be the suffering of the Mother also: "Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce" (Luke ii. 34, 35). The ignominy, insults, and cruelties inflicted on Him were to be so many swords piercing her heart. Remember, therefore, on this day the seven dolors which the Blessed Virgin experienced: 1. At the circumcision of her Son. 2. At her flight into Egypt with Him. 3. On losing Him for three days in the temple. 4. At the sight of Him carrying the cross. 5. At His death. 6. When beholding His side

pierced with a spear, and His body taken down from the cross. 7. At His burial. Make an act of contrition for your sins, which helped so much to cause the sufferings and death of Jesus, and resolve firmly that you will no more grieve the hearts of Jesus and Mary by sin. Ask her to assist you at your death by her powerful intercession, that then she may show herself to you as a mother, and obtain from her beloved Son grace for you.

The Introit of the Mass is as follows: "There stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen" (John xix.). "Woman, behold thy son," said Jesus, and to the disciple: "Behold thy mother." Glory be to the Father, etc.

Prayer.

O Lord, in Whose passion, according to the prophecy of Simeon, a sword of sorrow pierced the most sweet soul of Mary, mother and virgin, grant, in Thy mercy, that we may call to mind with veneration her transfixion and sufferings; and by the glorious merits and prayers of all the saints, who stood faithfully by the cross, interceding for us, may experience the happy effects of Thy passion. Who livest, etc.

EPISTLE. *Judith* xiii. 22–25.

The Lord hath blessed thee by His power, because by thee He hath brought our enemies to naught. And Ozias, the prince of the people of Israel, said to her, Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord Who made heaven and earth, Who hath directed thee to the cutting off the head of the prince of our enemies. Because He hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord forever, for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God.

GOSPEL. *John* xix. 25–27.

At that time: There stood by the cross of Jesus His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen His Mother and the dis-

ciple standing whom He loved, He saith to His Mother: Woman, behold thy son. After that, He saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

Feast of Ss. Philip and James, Apostles.

MAY 1.

PHILIP, born at Bethsaida, was one of the first followers of Our Lord. After receiving the Holy Ghost he preached the Gospel in Scythia and Phrygia, converting great numbers to the faith, and was finally crucified and then stoned at Hierapolis, in Phrygia.

James, the son of Cleophas, called the Less, and on account of his sanctity surnamed the Just, and for his kinship with Christ known as His brother, was, with his brother Judas Thaddeus, chosen an apostle in the second year of Christ's ministry. St. James was the first Bishop of Jerusalem. One day, being requested to preach against Christ, he publicly proclaimed Him to be the Messias, in Whom men were bound to believe, at which the Jewish priests became so enraged that they threw him down from a pinnacle of the temple, cast stones upon him, and finally killed him outright with a fuller's rod.

The Introit of the Mass is as follows: "In the time of their tribulation they cried to Thee, O Lord, and Thou heardest them from heaven. Rejoice in the Lord, ye just; praise becometh the upright." Glory be to the Father, etc.

Prayer.

O God, Who givest us joy by the annual solemnity of Thy apostles Philip and James, grant, we beseech Thee, that we may be instructed by the example of those in whose merits we rejoice. Through Christ our Lord, etc.

EPISTLE. *Wis.* v. 1–5.

The just shall stand with great constancy against those that have afflicted them, and taken away their labors. These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation, saying within

themselves, repenting, and groaning for anguish of spirit: These are they whom we had some time in derision, and for a parable of reproach. We fools esteemed their life madness, and their end without honor. Behold how they are numbered among the children of God, and their lot is among the saints.

GOSPEL. *John* xiv. 1–13.

At that time Jesus said to His disciples: Let not your heart be troubled. You believe in God, believe also in Me. In My Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go, and prepare a place for you: I will come again, and will take you to Myself, that where I am, you also may be. And whither I go you know, and the way you know. Thomas saith to Him: Lord, we know not whither Thou goest; and how can we know the way? Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father but by Me. If you had known Me, you would without doubt have known My Father also: and from henceforth you shall know Him, and you have seen Him. Philip saith to Him: Lord, show us the Father, and it is enough for us. Jesus saith to him: So long a time have I been with you, and have you not known Me? Philip, he that seeth Me seeth the Father also. How sayest thou, show us the Father? Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you, I speak not of Myself. But the Father Who abideth in Me, He doth the works. Believe you not that I am in the Father, and the Father in Me? Otherwise believe for the very works' sake. Amen, amen, I say to you, he that believeth in Me, the works that I do he also shall do, and greater than these shall he do: because I go to the Father. And whatsoever you shall ask the Father in My name, that will I do.

Why did Jesus say to His disciples, "Let not your heart be troubled"?

He said this in order to console them beforehand, so that they might not be downcast, or waver in their faith, in case the predicted tribulations should actually come upon Him and them. Thus it is that God never fails to comfort those who suffer persecution for His sake.

What is meant by the words, "I am the way, the truth, and the life"?

St. Bernard says Christ is the way, in His holy doctrine and example, in following which we cannot go astray. He is the truth, in the fulfilment of the prophecies, in His mysteries, in His promises and threatenings, in His Gospel, and in His Church, for, as God, He cannot err, neither can He lie or deceive. Finally, He is the life, in that, through His death, He has gained for us the life of grace and glory.

Why did Christ say to Philip, "He that seeth Me seeth the Father also"?

Because, although different from the Father in person, yet in nature and substance He is equal to Him. Christ accordingly adds that He is in the Father, and the Father in Him.

Prayer to St. Philip.

O St. Philip, chosen disciple of the Lord, who brought Nathaniel to Christ, who most zealously preached thy Lord, Jesus Christ, and out of love to Him willingly gave thyself to be nailed to the cross, and put to death, obtain, I beseech thee, for me, and for all men, grace with zeal to bring others to the practice of good works, to have a great desire after God and His truths, and, in hope of the eternal blissful contemplation of God, to bear patiently the adversities and miseries of this life. Amen.

Prayer to St. James.

O St. James, who lived so temperately and strictly, who, like thy master, prayed so earnestly and constantly for thy tormentors, I beseech thee that thou wouldst procure us from Jesus grace, after thy example, to live sober and penitential lives, and to worship God in spirit and in truth. Obtain for us, therefore, the spirit with which thou didst write thine epistle, that we may follow thy doctrine, be diligent in good works, and, like thee, love and pray for our enemies. Amen.

Feast of the Finding of the Holy Cross.

MAY 3.

WHY is this day so called?

Because on this day the Church celebrates the finding,

by St. Helena, mother of the Emperor Constantine, of the cross on which Christ died, after it had been for a long time lost.

Where had the holy cross been up to the time that it was thus found again?

At Jerusalem, near the holy sepulchre, hidden under a mass of rubbish. For the Emperor Adrian endeavored not only to desecrate the holy places of the death and burial of Jesus Christ, but also to hide the very knowledge of them. The cave of the holy sepulchre was filled up, and by the erection of a temple of Venus, built over the spot, came to be quite lost sight of.

Prayer.

O God, Who, in the miraculous finding of the saving cross, didst revive the miracles of Thy passion, grant that, by the ransom paid on the wood of life, we may obtain the suffrages of life eternal. Who livest and reignest, etc.

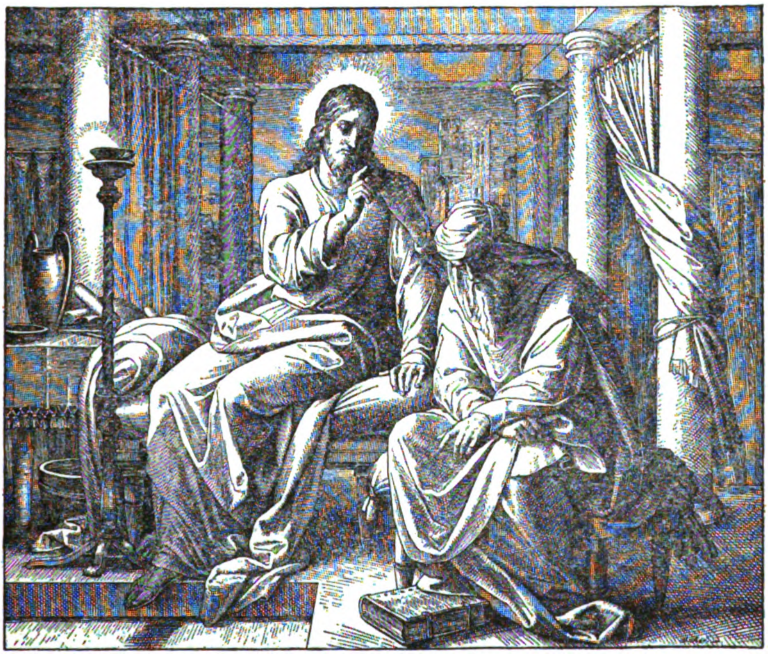
EPISTLE. *Phil.* ii. 5–11.

Brethren: Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death: even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSPEL. *John* iii. 1–15.

At that time there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to Him: Rabbi, we know that Thou art come a teacher from God: for no man can do these signs which Thou dost, unless God be with him. Jesus answered, and said to him: Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus saith to Him: How can a man be born when he is old? can he enter a second time

into his mother's womb, and be born again? Jesus answered: Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Wonder not, that I said to thee, you must be born again. The Spirit breatheth where He will; and thou hearest His voice, but thou knowest not whence He cometh or whither He goeth: so is every one that is born of the Spirit.



Nicodemus answered, and said to Him: How can these things be done? Jesus answered, and said to him: Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not: how will you believe if I shall speak to you heavenly things? And no man hath ascended into heaven, but He that descended from heaven, the Son of man Who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in Him may not perish, but may have life everlasting.

Salutation of the Church to the Holy Cross.

O glorious and venerable cross! O precious wood! O wonderful sign, by which sin, the devil, and hell were overcome, and the world redeemed through the blood of Christ, thou art exalted above all the cedars of the forest, for on thee hung the life of the world! On thee Christ gained the victory, and by His dying overcame death forever. Alleluia.

O Lord Jesus Christ, we adore and bless Thee; for through Thy cross Thou hast redeemed the world.

ON THE SIGN OF THE CROSS.

Why do we sign ourselves with the sign of the cross?

1. To testify that we are Christians and worshippers of the Crucified. 2. To profess our faith in the Most Holy Trinity. 3. In honor and thankful remembrance of the sufferings and death of Christ. 4. In order to overcome the devil and his temptations, inasmuch as he is by nothing more easily driven away than by the sign of the cross.

Is it an old custom to make the sign of the cross?

The earliest fathers of the Church make mention of this custom, and say that it came to them from the apostles; nay, they charge Christians to make the sign of the cross at eating and drinking, at walking and rising, at sitting and speaking, and, in a word, before every undertaking.

Why do the priests at divine service make the sign of the cross over the people?

That therewith there may be imparted to Christians the abundant blessing of grace which Christ has obtained for us by His cross, as St. Paul says, "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with spiritual blessings in heavenly places in Christ" (Eph. i. 3). This custom is of great antiquity in the Church. The Council of Agde, for example, in the year 506, directed that after prayers the people should be dismissed by the priest with a blessing.

Feast of St. Aloysius.

JUNE 21.

St. Aloysius was born March 9, 1568, at Castiglione, Italy. His pious mother took care to lay early in the heart of her little son that foundation of the holy fear of God which is the beginning of all wisdom and of all virtue. His father, a brave soldier, wished to make his son a soldier also, and furnished him with all kinds of small weapons as toys, and even when the child was no more than seven years old took him to camp. Aloysius had a great veneration for the Blessed Virgin, and made a vow of perpetual chastity in honor of the most pure and immaculate Virgin. To this vow he was faithful till death. In the year 1581 he received at the hands of the holy Archbishop of Milan, Charles Borromeo, his first communion. From day to day he made more and more progress in the way of perfection. His longing to consecrate himself entirely to God grew with his life, and as he was asking enlightenment from his mother Mary, and with that intention receiving holy communion on the day of her assumption into heaven, he distinctly heard a voice which commanded him to enter the Society of Jesus, and to make this command at once known to his confessor. The latter examined the matter and encouraged Aloysius in his resolution; his mother also bade him God-speed; but his father would not listen to it. However, after three years' opposition his father gave his consent. Aloysius began his novitiate in his eighteenth year, and by his punctual obedience, and by the practice of all virtues, soon surpassed all his fellow-novices. In the year 1587 he made his vows and received the four minor orders, the grace of which incited him to press forward more zealously in the way of perfection. In the year 1591, the plague appearing at Rome, Aloysius devoted himself chiefly to the poor sick, until, being himself seized with the epidemic, on June 21, 1591, in the twenty-first year of his age, he died the death of the just.

ON THE FOLLOWING OF ST. ALOYSIUS.

For three hundred years St. Aloysius has received, in the holy Catholic Church, the greatest veneration as an example of

innocence and purity, and innumerable are the graces obtained by those who have endeavored, with perseverance, to follow him. But particularly does holy Church desire that the young should take this saint for their pattern; for experience has shown that many who have done this have been preserved from the corruption of the world, and kept their crown of virginal purity before the face of God. Therefore young people of both sexes ought, every day, to recommend themselves to this holy youth; like him, should cherish a childlike veneration for the most pure Virgin Mary, blessed above all; like him, should press deep into their hearts a holy fear of God; like him, should distrust themselves, fly all occasions of sin, control their senses, especially their eyes, receive often the holy sacraments, and be persevering in prayer.

Prayer.

O God, the distributer of heavenly gifts, Who in the angelic youth Aloysius didst unite a wonderful innocence of life with an equally wonderful penance, grant, through his merits and prayers, that we, who have not followed him in innocence, may imitate him in penance. Through Christ our Lord, etc.

Nativity of St. John the Baptist.

JUNE 24.

ST. JOHN could not have had any greater panegyrist than Jesus Christ Himself, Who said: "There hath not risen, among them that are born of women [in the natural manner], a greater than John the Baptist" (Matt. xi. 11). The Lord made him great, even from his mother's womb, by causing his birth to be foretold by an angel, by giving him his name, and by sanctifying him while yet in his mother's womb through the presence of Christ. To escape from the world and its allurements he withdrew to the desert, and there occupied himself only with God and with what concerned his vocation. His food was locusts and wild honey; his clothing a garment of camel's hair, fastened by a leathern girdle; his bed the hard ground. Thus he lived till his thirtieth year, in which, by the command of God, he was to proclaim the coming of the Messias, Whom he himself afterwards baptized and pointed out to men as the Lamb of God.

With extraordinary zeal and earnestness he preached the necessity of true penance.

For having reproved Herod for living in adultery he was thrown into prison, and finally, at the instigation of Herodias, was beheaded.

We celebrate the day of his birth rather than that of his death, as is the case on most saints' days, because, while other



saints arrive at sanctity only through long and difficult contests, John was already sanctified in his mother's womb.

The Introit of the Mass is as follows: "The Lord hath called me by my name, from the womb of my mother, and hath made my mouth like a sharp sword; in the shadow of His hand He hath protected me, and hath made me as a chosen arrow. It is good to give praise to the Lord, and to sing to Thy name, O Most High." Glory be to the Father, etc.

Prayer.

O God, Who, by the birth of John, hast made this day worthy to be honored by us, grant to Thy people the grace of

spiritual joys, and guide the minds of all the faithful in the way of eternal salvation. Through our Lord, etc.

EPISTLE. *Isaias* xlix. 1-3, 5-7.

Give ear, ye islands, and hearken, ye peoples from afar. The Lord hath called me from the womb, from the bowels of my mother He hath been mindful of my name. And He hath made my mouth like a sharp sword: in the shadow of His hand He hath protected me, and hath made me as a chosen arrow: in his quiver He hath hidden me. And He said to me: Thou art my servant Israel, for in thee will I glory. And now saith the Lord, that formed me from the womb to be His servant, that I may bring back Jacob unto Him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength. And He said: It is as mall thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold I have given thee to be the light of the gentiles, that thou mayest be My salvation even to the farthest part of the earth. Thus saith the Lord, the Redeemer of Israel, His holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up and adore for the Lord's sake, because He is faithful, and for the holy One of Israel, Who hath chosen thee.

Explanation.

This prophecy refers, it is true, to Christ, Whom God has made the head, teacher, ruler, and salvation of all nations. The greater part of it, however, may be applied to St. John, as is evident from his life.

GOSPEL. *Luke* i. 57-68.

Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolk heard that the Lord had showed His great mercy towards her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answering, said: Not so, but he shall be called John. And they said

to her: There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue loosed, and he spoke, blessing God. And fear came upon all their neighbors; and all



these things were noised abroad over all the hill-country of Judea. And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary, his father, was filled with the Holy Ghost: and he prophesied, saying: Blessed be the Lord God of Israel: because He hath visited and wrought the redemption of His people.

Explanation.

The neighbors and kinsfolk of Elizabeth rejoiced with her at her happiness, and gave her joy. We too, in like manner, should be glad when anything good happens to our neighbor, and thank and praise God therefor.

Prayer.

St. John, blessed forerunner of Jesus Christ, mirror of true penance, burning and shining light, who by thy teaching and example didst show to men the way to Christ, I beseech thee, by thy penitential life, that thou wouldst obtain for me, from Him Whom thou didst point out as the Lamb of God that taketh away the sins of the world, grace that, fearing God's wrath against the impenitent, I may at last do true penance for my sins, mortify my sinful flesh according to thy example, serve God in purity and sanctity, and finally, in the land of eternal happiness, follow forever the Lamb Who on the altar of the cross was slain for me. Amen.

Feast of SS. Peter and Paul, Apostles.

JUNE 29.

PETER, formerly called Simon, was a son of Jonas, of Bethsaida, in Galilee, and a brother of Andrew, by whom he was brought to Christ, Who at once changed his name and called him Peter. When, soon after, Jesus said to both of them on the Sea of Tiberias, "Follow Me, and I will make you fishers of men," they both left their nets and followed Him. From this time forward Jesus was constantly giving him particular proofs of His love. From the ship of Peter He taught the thronging multitude, and to him He promised that on him, as upon a rock, He would build His Church, against which the gates of hell should not prevail. Our Lord took Peter with Him at the raising of Jairus' daughter from the dead; at His own transfiguration on Mount Thabor; at the beginning of His passion in the Garden of Gethsemani. To him He promised the keys of the kingdom of heaven; for him He specially prayed that his faith might not fail; and him He commanded to strengthen his brethren. After His resurrection He appeared particularly to Peter, and three times commanded him to feed His flock. But Peter had, above all the other apostles, made himself worthy of this pre-eminence by his living faith, his humility, his love, and his zeal for the honor of Jesus; for he it was who, before the other apostles, made the confession, "Thou art Christ, the Son of the living God." He showed his humility

when, at the miraculous draught of fishes, he said, "Depart from me, for I am a sinful man, O Lord." Out of love he desired to remain always with Christ on Mount Thabor to prevent Him from suffering; and out of love he declared himself ready with Christ to live or die; nay, he even declared most confidently that, though all should be scandalized in Christ, yet he would not be. When Jesus was taken prisoner, Peter showed himself to be most courageous by cutting off the ear of



one of his Master's enemies, and by following Him to the house of Caiphas. Three times, indeed, did he, as no one else did, deny his Lord out of fear; but the look of forgiving love which Jesus cast upon him forced from him tears of the deepest contrition, and three times afterwards, accordingly, he made that confession, "Lord, Thou knowest that I love Thee."

After he had received the Holy Ghost, full of courage, he confessed Christ crucified, and preached Him in Pontus, Galatia, Cappadocia, Ionia, and Bithynia. At Jerusalem he was once already condemned to death, but was set free by an angel. In the year 54 he went to Rome, whence, after a nine years'

residence, he was banished, with many other Christians. Upon returning thither again he was confined in the Mamertine prison, and finally, on June 29, in the year A.D. 67, under the Emperor Nero, he was crucified; his head, by his own desire, hung downwards, because he thought himself unworthy to die like Christ.

Paul, before his conversion called Saul, was of the tribe of Benjamin, a native of Tarsus, in Cilicia, and a pupil of Gamaliel. Full of zeal for the law, he bitterly opposed the Christians. As he was travelling to Damascus to persecute them he was, on the way, converted by Christ. How indefatigably he thenceforward worked in the vineyard of the Lord, and what dangers and persecutions he underwent, no pen can describe. It is almost incredible with what zeal and perseverance he preached Christ, in chains and fetters, under blows and scourges, in hunger and thirst, and untold times at the peril of his life. And yet he was so humble that he counted himself the least of the apostles, and always praised God that He had thought him worthy to suffer for His name. After he had at last fought a good fight, and finished his course—having everywhere zealously preached the Gospel, and still more zealously practised it—he received the crown of justice (II. Tim. iv. 6). The Emperor Nero caused him to be beheaded on the same day that Peter was crucified.

The Introit of the Mass is in the words spoken by St. Peter after his delivery from the prison at Jerusalem: "Now I know in very deed that the Lord hath sent His angel and hath delivered me out of the hands of Herod, and from all the expectation of the people of the Jews" (Acts xii. 11). "Lord, Thou hast proved me and known me; Thou hast known my sitting down and my rising up" (Ps. cxxxviii. 1, 2). Glory be to the Father, etc.

Prayer.

O God, Who hast consecrated this day by the martyrdom of Thy apostles SS. Peter and Paul, grant to Thy Church, in all things, to follow their doctrines, through whom the true faith was first proclaimed. Through Christ our Lord, etc.

EPISTLE. *Acts* xii. 1-11.

In those days: Herod the king stretched forth his hands, to afflict some of the Church. And he killed James the brother of

John with the sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the Pasch to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him. And when Herod would have brought him forth, the same night Peter was



sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And behold, an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. And going out he followed him, and he knew not that it was true which was done by the angel: but thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which

of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. And Peter coming to himself, said: Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

GOSPEL. *Matt.* xvi. 13-19.

At that time Jesus came into the quarters of Cesarea Philippi: and He asked His disciples, saying: Who do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but My Father Who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.

Why did Christ ask His disciples, "Who do men say that the Son of man is?"

To give them an opportunity to confess their belief in Him as the true Son of God, and upon that open confession to ground a promise of the highest importance.

Why does Christ call Himself the Son of man?

In order that, His Godhead being veiled under the form of man, He might thus test the faith of His disciples, and teach us that He was both true God and true man.

What did Peter mean to say by those words, "Thou art Christ, the Son of the living God"?

He thereby confesses that Christ is the Son of God, begotten from all eternity, and therefore of the same substance with the Father; that by Him all things were made, and that from Him comes our life in soul and body.

What reward did Peter receive for his confession?

Christ pronounced him blessed that God had given him such grace, conveyed to him the highest authority in His Church, and gave him the pre-eminence above all the apostles.

What is the meaning of the expression "to bind and to loose"?

According to Isaias, it signifies to open and to shut heaven, and here consequently denotes the power, as representative of Jesus Christ, to receive persons into the Church, and to excommunicate them from it; to forgive sins, or to retain them; to impose or to remit punishments for them; to establish laws and prohibitions, to abolish them, to change them, and, in general, to govern and direct in everything, as shall be necessary for the preservation of unity and order in the Church, and for the good of the faithful.

Was the power to bind and to loose given to Peter only?

No, but to the rest of the apostles also; the power of the keys, however, Jesus gave only to Peter. Peter, therefore, and his successors, possess this supreme power, while the other apostles and their successors, the bishops, possess the authority intrusted to them by Christ, to be exercised by them in unity with the rock, that is, with Peter and his successors.

OF THE POPE.

What is the Pope to the Catholic?

The representative of Jesus Christ, and the visible head, appointed by Him, for the government of His Church.

Did Christ actually appoint such a supreme head?

Yes, and that in the person of St. Peter. He gave him the significant name Peter—the rock, distinguished him always above the other apostles, and laid upon him the charge to feed His lambs, that is, the faithful, and His sheep, that is, the bishops themselves; and this power Peter uniformly exercised.

Why did Christ appoint a visible head for the Church?

Because the Church is an outward, visible society, united together not only by inward faith in Christ, but also by outward, visible signs. Such a visible head is as necessary for the Church as for a body, a family, a society, a state, to prevent dis-

union, confusion, and the consequent destruction of the whole; this supreme head is the centre of the whole, the final judge, the authoritative teacher.

Who is now this supreme head?

The Bishop of Rome, or the Pope. It is undeniable that Peter occupied the bishop's see at Rome, and that he died there. Equally indisputable is it that the successor of St. Peter entered upon possession of his rights, and, together with the episcopal see of Rome, inherited also the office possessed by him. From the first centuries this has ever been acknowledged by the faithful, who have accordingly called the Bishop of Rome Pope—that is, the father of the faithful. And how clearly does history show that Peter and his successors are the rock upon which the Lord has immovably founded His Church! What storms have not broken upon the Church! Persecutions from without and within, heresies and schisms without number, and infidelity in its most hideous form, have raged against the Church, and what has been the consequence? Nations have often fallen away from the Church, single bishops have proved betrayers of their flocks, the sees of the apostles themselves have been subject to the vicissitudes of time. And amid all these storms Rome alone has, for over eighteen hundred years, stood firm. She has come out of every contest victorious, has remained the centre of faith and discipline, and has preserved the unbroken succession of bishops from Peter. Who does not see herein the assistance of Him Who forever fulfils that promise of His, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it"? The Pope is, therefore, the visible supreme head of the Church, appointed by Christ for all time; the invisible, all-governing head is Christ Himself.

Prayer.

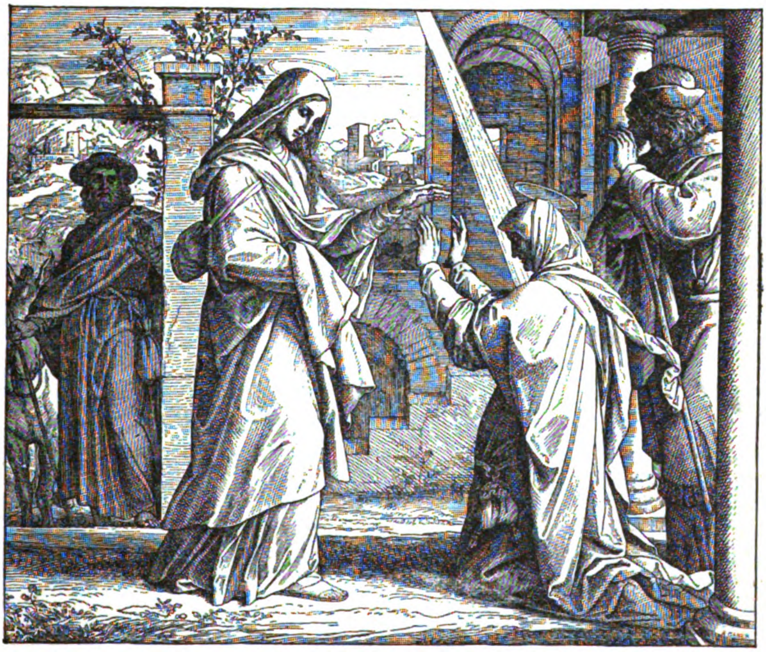
O Jesus Christ, Son of the living God, Who hast built Thy Church on St. Peter, as on a rock, Who hast confided to him the keys of the kingdom of heaven, and constituted him and his successors Thy representatives upon earth, grant us Thy grace, that in all the laws we may obey them as Thyself, that, resting upon the rock of truth, we may be immovable in all storms, and steadfastly persevere in the way of good works.

Feast of the Visitation of the Blessed Virgin Mary.

JULY 2.

THIS day is called the Visitation of the Blessed Virgin Mary, because on it Mary visited her cousin Elizabeth, whom, as the angel had told her, God had blessed with a son in her old age.

In the Introit of the Mass the Church sings: "Hail, holy parent, who didst bring forth the King Who rules heaven and



earth forever. My heart hath uttered a good word; I speak of my works for the King." Glory be to the Father, etc.

Prayer.

Vouchsafe, O Lord, we beseech Thee, unto us Thy servants the gift of Thy heavenly grace, that, as in the childbirth of the Blessed Virgin our salvation began, so from the votive solemnity of her visitation we may obtain an increase of peace. Through Our Lord Jesus Christ, etc. Amen.

EPISTLE. *Cant.* ii. 8–14.

Behold he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart; behold he standeth behind our wall, looking through the windows, looking through the lattices. Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past, the rain is over and gone. The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land: the fig-tree hath put forth her green figs: the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come: my dove in the clifts of the rock, in the hollow places of the wall, show me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

GOSPEL. *Luke* i. 39–47.

At that time: Mary rising up went into the hill-country with haste, into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Saviour.

1. As soon as Mary heard that Elizabeth was with child she hastened to her. The alacrity of the Blessed Virgin teaches us that we should take part with gladness in the happiness of our fellow-men, and quickly make ourselves ready to discharge our duties, sacrificing for that object, if necessary, even our own much-loved retirement, our devotions and other exercises of piety.

2. Mary visited her cousin out of real love, not out of unmeaning ceremony. Would that her example were followed in our visits!

3. By the visit of the Blessed Virgin John was sanctified in his mother's womb, and Elizabeth, enlightened by the Holy Ghost, knew, by the miraculous movements of her child, that Mary was the Mother of the Lord. Such effects did this visit produce. What would Jesus effect in us if we received Him with due preparation!

EXPLANATION OF THE CANTICLE "MAGNIFICAT," OR "MY SOUL DOTH MAGNIFY THE LORD."

In this hymn Mary with joy praises God, the Lord, that He has regarded her humility, and made her to be the Mother of His only-begotten Son, wherefore she should be called blessed by all generations; and she declares the truths and mysteries which the incarnation brought to light. The mercy of God, namely, reaches from generation to generation to them that fear Him. He scatters the thoughts of the proud, and puts down from their seats the mighty; but He exalts the humble. He fills those who hunger for justice with good things, but those who think themselves rich He sends away empty. He receives all true Israelites, and performs in them the promises which He gave to the fathers. This hymn is repeated by the Church every day at Vespers, in praise of the work of redemption, begun by the incarnation of the Son of God in Mary. Would that every Christian, since he becomes one only by Christ being, as it were, born in him, might share those feelings which the Blessed Virgin and Mother has expressed in this hymn of praise, and, with the Church, daily praise God for the mystery of the incarnation!

Aspiration.

O Lord Jesus Christ, Son of the living God, Who didst descend from the highest heavens to the womb of the Virgin Mary, didst therein rest for nine months, and with her didst condescend to visit and sanctify St. John, grant that we, by the practice of good works, particularly of humility, may become partakers of the fruits of Thy incarnation.

Feast of Our Lady of Mount Carmel, or of the Scapular.

JULY 16.

THE Church celebrates on this day the feast of the Scapular of Mount Carmel. The scapular, which derives its name from the Latin word *scapulæ*, meaning *shoulders*, is a dress which covers the shoulders. It is mentioned in the rule of St. Benedict as worn by monks over their other dress when they were at work, and it now forms a regular part of the religious dress in the old Orders. But it is best known among Catholics as the name of two little pieces of cloth worn out of devotion to the Blessed Virgin over the shoulders, under the ordinary garb, and connected by strings. The devotion of the scapular, now almost universal in the Catholic Church, began with the Carmelites. The history of its origin is as follows: During the thirteenth century the Carmelite Order suffered great persecution, and on July 16, 1251, while St. Simon Stock, then general of the Order, was at prayer, the Blessed Virgin appeared to him, holding in her hand a scapular. Giving it to the saint, she said, "Receive, my dear son, this scapular of thy Order, as the distinctive sign of my confraternity, and the mark of the privilege which I have obtained for thee and the children of Carmel. It is a sign of salvation, a safeguard in danger, and a special pledge of peace and protection till the end of time. Whosoever dies wearing this shall be preserved from eternal flames." It is much to be wished that people should everywhere join this confraternity, for the honor of Mary and for the salvation of souls, by a life fitted to that end.

In order to have a share in the merits of the sodality every member must: 1. Shun sin, and, according to his state of life, live chastely. 2. Say every day, if possible, seven times, Our Father, Hail Mary, and Glory be to the Father. 3. Strive to serve God by venerating Mary, and imitating her virtues.

These rules, it is true, are not binding under penalty of sin, but the breach of them deprives us of all merit; and is not this something to be taken into account? "He who soweth sparingly shall also reap sparingly" (II. Cor. ix. 6).

The Introit of the Mass is as follows: "Let us all rejoice in

the Lord, and celebrate a festal-day in honor of the Blessed Virgin Mary, on whose solemn feast the angels rejoice, and give praise to the Son of God. My heart hath uttered a good word; I speak of my works for the King." Glory be to the Father, etc.

Prayer.

O God, Who hast honored the Order of Carmelites with the particular title of the most blessed Virgin Mary, Thy Mother, mercifully grant that, protected by her prayers whose commemoration we this day celebrate with a solemn office, we may deserve to arrive at joy everlasting. Who livest, etc. Amen.

EPISTLE. *Ecclus.* xxiv. 23–31.

As the vine, I have brought forth a pleasant odor: and my flowers are the fruit of honor and riches. I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth: in me is all hope of life and of virtue. Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honeycomb. My memory is unto everlasting generations. They that eat me, shall yet hunger: and they that drink me, shall yet thirst. He that hearkeneth to me shall not be confounded: and they that work by me shall not sin. They that explain me shall have life everlasting.

Explanation.

The Church applies this epistle to Mary, thereby encouraging us fervently to honor the blessed Mother of God, in whom the Eternal Wisdom dwelt bodily, and through whom He was given to us, that by her intercession our understanding may be enlightened, our will strengthened, and we be inspired with fresh zeal to practise ourselves, and to prevail on others to practise also, whatever is chaste, becoming, and holy.

GOSPEL. *Luke* xi. 27, 28.

And it came to pass: as He spoke these things, a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee, and the paps that gave Thee suck. But He said: Yea rather, blessed are they who hear the word of God, and keep it.

Feast of the Holy Penitent Mary Magdalen.

JULY 22.

MARY MAGDALEN, a sister of Lazarus and of Martha, of Bethany, was a notorious sinner in Jerusalem. Moved by the preaching of Jesus, she did public penance. She went openly into the house of the Pharisee with whom Jesus was sitting at table, threw herself at His feet, anointed them with precious ointment, washed them with her tears, and wiped them with her hair. Jesus, knowing her contrite heart, forgave her her sins (Luke vii. 37, 38), and from that time forward she became the most zealous and faithful of the women who were disciples of Our Lord. She followed Him, always ministered unto Him of her substance (Luke viii. 3), and when He died was standing under the cross.

Prayer.

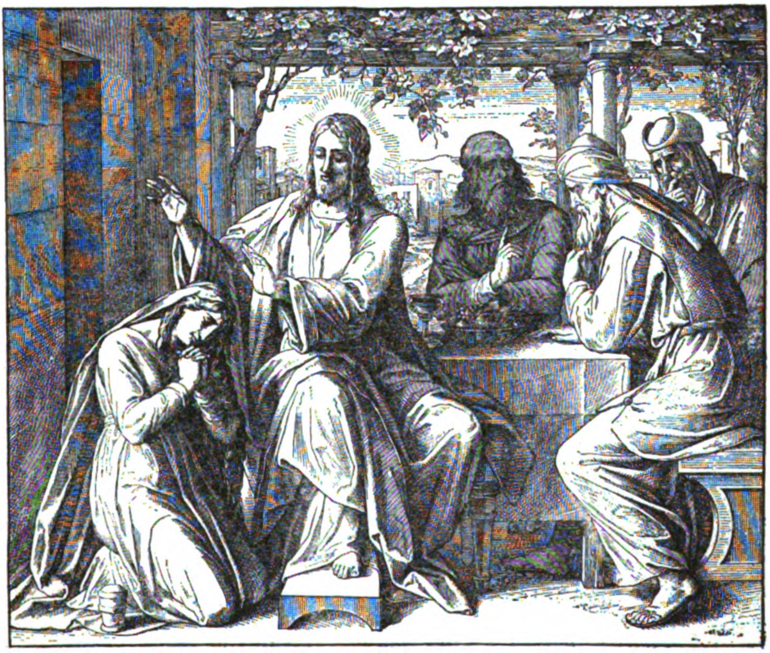
We beseech Thee, O Lord, that we may be helped by the intercession of blessed Mary Magdalen, at whose prayers Thou didst raise up again to life her brother Lazarus, who had been dead for four days. Who livest, etc. Amen.

EPISTLE. *Cant.* iii. 2–5; viii. 6, 7.

I will rise and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him and I found him not. The watchmen who keep the city found me: Have you seen him whom my soul loveth? When I had a little passed by them, I found him whom my soul loveth. I held him: and I will not let him go till I bring him into my mother's house, and into the chamber of her that bore me. I adjure you, O daughters of Jerusalem, by the roes and the harts of the fields, that you stir not up, nor awake my beloved till she please. Put me as a seal upon thy heart, as a seal upon thy arm, for love is strong as death; jealousy as hard as hell; the lamps thereof are fire and flame. Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing.

The soul that, following the direction of the watchmen,

that is, the priests, teachers, and rulers of the Church, seeks Jesus, He goes to meet, gives Himself up to, takes up His abode in, with all His love, with all His treasures. The soul which has found Christ for delight forgets all outward things, and no longer has love or joy but for and in Christ. How should it be otherwise? What can be wanting to him who truly possesses Christ? This love for Him Who loved us unto death shows itself by outward acts that are heroic. So Mary Magdalen loved Jesus. Follow her example.



GOSPEL. *Luke* vii. 36-50.

At that time: One of the Pharisees desired Jesus to eat with him. And He went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that He sat at meat in the Pharisee's house, brought an alabaster box of ointment, and standing behind, at His feet, she began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment. And the Pharisee, who had invited Him, seeing it, spoke within himself, saying: This man,

if He were a prophet, would know surely who and what manner of woman this is that toucheth Him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which, therefore, of the two loveth him most? Simon answering, said: I suppose that he to whom he forgave most. And He said to him: Thou hast judged rightly. And turning to the woman, He said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she, since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And He said to her: Thy sins are forgiven thee. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He said to the woman: Thy faith hath made thee safe, go in peace.

Magdalen, who had sinned openly, openly did penance. In like manner, he who has given public scandal must seek to make amends for it by public good example.

Magdalen confessed her sins, says St. Ambrose, not with words, but with abundant tears of penitence. To tell her sins to Christ, the All-knowing, was not necessary; but what a confession was there in the posture of humiliation, and in the tears that flowed from the contrite sinner. Would you obtain forgiveness? Confess with contrition, like Magdalen.

The words, "Thy faith hath made thee safe," denote a faith active as love. Faith and love are in truth never separated, for he only truly believes who also loves; and he only loves according to God's will who believes in Him. Therefore believe in truth, love, and show your love by earnest hatred of every sin, by flying from occasions of sin, by fighting against your passions, by change of your life, and by humble confession, and as true as God lives you will be saved, as was Magdalen; the peace of God will enter into your heart.

Aspiration.

O most loving Jesus, give me an earnest will to forsake all evil, and to return to Thee, my chief good, to repent of my sins out of true love, to guard against them for the future, to shun the occasion by which I have hitherto been enticed into sin, and by the practice of good works to redeem the time lost. Grant me this, O Jesus, by Thy bitter passion and death, and through the intercession of the holy penitent Magdalen. Amen.

Feast of St. James the Greater, Apostle.

JULY 25.

JAMES, by birth a Galilean, a son of Zebedee and Salome, was brother to St. John the apostle, with whom he was called by Jesus to follow Him. He was present at the transfiguration on Mount Thabor, at the raising of the daughter of Jairus from the dead, and other like miracles, and at the bloody sweat in the Garden. After the sending of the Holy Ghost he preached the doctrines of Jesus in Judea, Samaria, and in Jerusalem, where Herod caused him to be beheaded in the year 44. His body was brought to Compostella, in Spain, where it is venerated by vast numbers of the faithful, who make pilgrimages to his grave. St. James was the first of the apostles who shed his blood for Christ.

The Introit of the Mass is as follows: "To me Thy friends, O God, are made exceedingly honorable; their principality is exceedingly strengthened. Lord, Thou hast proved me and known me: Thou hast known my sitting down and my rising up." Glory be to the Father, etc.

Prayer.

Be Thou, O Lord, the sanctifier and guardian of Thy people, that, defended by the protection of Thy apostle James, they may please Thee by their conduct, and serve Thee with secure minds. Through our Lord, etc.

EPISTLE. I. *Cor.* iv. 9-15.

Brethren: I think that God hath set forth us apostles the last, as it were men appointed to death: we are made a spectacle to

the world, and to angels, and to men. We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong: you are honorable, but we without honor. Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode, and we labor working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it. We are blasphemed, and we entreat: we are made as the refuse of this world, the off-scouring of all even until now. I write not these things to confound you: but I admonish you as my dearest children: for if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus by the Gospel I have begotten you.

GOSPEL. *Matt.* xx. 20-23.

At that time: There came to Jesus the mother of the sons of Zebedee with her sons, adoring and asking something of Him. Who said to her: What wilt thou? She saith to Him: Say that these my two sons may sit, the one on Thy right hand, and the other on Thy left, in Thy kingdom. But Jesus answering, said: You know not what you ask. Can you drink the chalice that I shall drink? They say to Him: We can. He saith to them: My chalice indeed you shall drink: but to sit on My right or left hand is not Mine to give to you but to them for whom it is prepared by My Father.

Explanation.

From this gospel we learn that if we wish to become partakers with Christ of the kingdom of heaven we must drink with Him of the chalice of pain and suffering.

Prayer to St. James.

O heroic apostle, who first of all didst, after the example of Jesus, drink of the chalice of suffering, but now, in the kingdom of His Father, livest upon the holy mountain of Sion, obtain for me, I beseech thee, from Jesus the grace not to shrink from the chalice of suffering and tribulation, but patiently to accept whatever the hand of God may present to me, whether agreeable or disagreeable, and thereby to become worthy one day to be inebriated with the streams of heavenly joy.

Feast of St. Ann, Mother of the Blessed Virgin.

JULY 26.

ALL that we know of St. Ann is that she was married to St. Joachim of the tribe of David, and lived with him in all virtue and piety, but for a long time was childless. This she bore with all patience, till at last the Lord heard her supplications, and made her the mother of the most blessed Virgin. This distinction on the part of God is praise enough for her. On this account the faithful have always shown great veneration for her, and continually invoke her intercession.

At the Introit of the Mass the Church sings: "Let us all rejoice in the Lord, keeping festival in honor of St. Ann, on whose solemnity the angels rejoice, and with one voice praise the Son of God. My heart hath uttered a good word; I speak my works to the King." Glory be to the Father, etc.

Prayer.

O God, Who wast pleased to confer upon St. Ann the grace whereby she became the mother of her who brought forth Thine only-begotten Son, mercifully grant that we, who keep her festival, may, through her intercession, find help with Thee. Through the same Our Lord Jesus Christ, etc. Amen.

EPISTLE. *Prov.* xxxi. 10–31.

Who shall find a valiant woman? the price of her is as of things brought from afar off and from the uttermost coasts. The heart of her husband trusteth in her, and he shall have no need of spoils. She will render him good, and not evil, all the days of her life. She hath sought wool and flax, and hath wrought by the counsel of her hands. She is like the merchant's ship, she bringeth her bread from afar. And she hath risen in the night, and given a prey to her household, and victuals to her maidens. She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard. She hath girded her loins with strength, and hath strengthened her arm. She hath tasted, and seen that her traffic is good: her lamp shall not be put out in the night. She hath put out her hand to strong things, and her fingers have

taken hold of the spindle. She hath opened her hand to the needy, and stretched out her hand to the poor. She shall not fear for her house in the cold of snow: for all her domestics are clothed with double garments. She hath made for herself clothing of tapestry: fine linen, and purple is her covering. Her husband is honorable in the gates, when he sitteth among the senators of the land. She made fine linen, and sold it, and delivered a girdle to the Chanaanite. Strength and beauty are her clothing, and she shall laugh in the latter day. She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up, and called her blessed: her husband, and he praised her. Many daughters have gathered together riches: thou hast surpassed them all. Favor is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands: and let her works praise her in the gates.

GOSPEL. *Matt.* xiii. 44-52.

At that time Jesus said to His disciples this parable: The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hideth and for joy thereof goeth, and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to Him: Yes. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

Explanation.

The hidden treasure is faith in the Crucified, Who remains concealed from the wise of this world by reason of their pride;

the hiding of the treasure denotes that faith is to be preserved only by humility; the selling of all that he hath teaches that, for the sake of the faith, we must sacrifice all things, do all things, suffer all things. The parable of the merchant furnishes the same lesson. By the parable of the net the Lord teaches that the universal visible Church of Christ, the kingdom of God upon earth, contains not only the elect, but those also who shall be condemned—the bad as well as the good. At the end of the world there will be a separation, and the bad shall be cast into everlasting fire.

Aspiration to St. Ann.

Hail, O blessed mother Ann! Blessed art thou, who, for our consolation, didst bear the Mother of our Redeemer. With the greatest veneration, therefore, and full of confidence, we approach thee, beseeching thee that thou wouldst supplicate our divine Saviour to bestow upon us the graces which we need to follow thy ardent devotion, thy fear of God, and to render us worthy one day to behold in heaven the blessed fruit of thy virgin daughter's womb, Jesus, and to rejoice forever in the contemplation of Him.

Feast of the Assumption of the Blessed Virgin Mary.

AUGUST 15.

THIS feast is so called because on this day, according to a very old and pious belief, the Blessed Virgin was, in body and soul, taken up into heaven. This feast is of very great antiquity; it was fixed on the 15th of August at the request of the Emperor Maurice, and afterwards, by Pope Leo IV., was extended to the whole Church.

In the Introit of the Mass the Church invites us to universal joy by singing, "Let us all rejoice in the Lord, celebrating this festival in honor of the most blessed Virgin Mary, on whose assumption into heaven the angels rejoice and give praise to the Son of God. My heart hath uttered a good word; I speak my works to the King." Glory be to the Father, etc.

Prayer.

Pardon, we beseech Thee, O Lord, the sins of Thy servants, that we, who are not able to please Thee by our deeds, may be

saved by the intercession of the Mother of Thy Son. Who livest, etc.

EPISTLE. *Ecclus.* xxiv. 11–20.

In all things I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things commanded, and said to me: and He that made me rested in my tabernacle. And He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in My elect. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho: as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odor like the best myrrh.

GOSPEL. *Luke* x. 38–42.

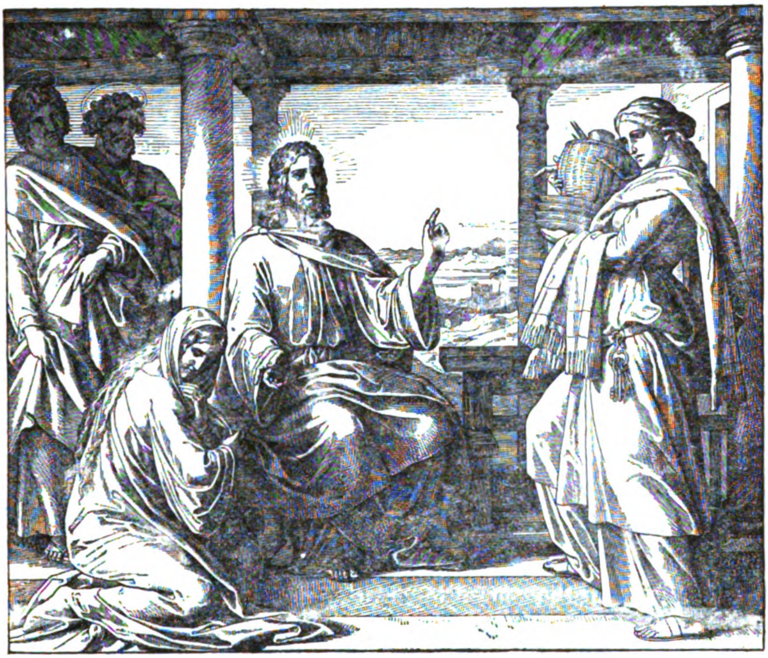
At that time Jesus entered into a certain town: and a certain woman named Martha received Him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said: Lord, hast Thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, and art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

Why does the Church read this gospel to-day?

Because it readily admits of being applied to Mary, the Mother of God, since she, far more worthily and lovingly than Martha, chose the best part, and thereby obtained the most glorious reward, which no one shall ever take from her.

What is the one thing necessary?

The glory of God and the salvation of the soul. Let a man, therefore, fulfil the duties which are binding upon him; but in



so doing let him look only to God, avoid all uneasiness and distraction, all extravagance and excess, all that is unjust, and sooner sacrifice everything than suffer injury to his soul.

Feast of St. Joachim.

Sunday after the Feast of the Assumption.

Joachim, also called Heli, the happy father of Mary, came of the royal line of David, and was from his youth brought up in piety and the fear of God. His married life with the pious and chaste Ann was childless until they had reached a great age. His continual prayer and other good works were then rewarded by God with that blessed child whose birth was the beginning of our salvation. He reared her in the fear of the Lord, offered her in her tenderest years to God in the temple at Jerusalem, and soon after gave up his spirit into the hands of his Creator. Oh, that all Christian parents might learn from the parents of Mary to train up their children, not for the world, but for God, from Whom they have received them, and Who will one day require them again from their hands!

Prayer.

O God, Who wast pleased that, before all Thy saints, blessed Joachim should be the father of her who bore Thy Son, grant, we beseech Thee, that we may ever experience his patronage whose festival we celebrate. Through the same Jesus Christ, etc. Amen.

EPISTLE. *Ecclus.* xxxi. 8-11.

Blessed is the man that is found without blemish: and that hath not gone after gold, nor put his trust in money nor in treasures. Who is he and we will praise him, for he hath done wonderful things in his life. Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed: could do evil things, and hath not done them: therefore are his goods established in the Lord.

GOSPEL. *Matt.* i. 1-16.

The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph

the husband of Mary, of whom was born Jesus, who is called Christ.

Prayer.

O blessed and happy pair, Joachim and Ann, to whom the Almighty gave for a daughter the immaculate Virgin, the Mother of Our Lord Jesus Christ, a grace which is a speaking evidence of your purity, and of your lives being perfectly ordered according to the will of God—oh, obtain for me grace, that I may serve God chastely. Procure also for all Christian parents the help of the Almighty, that they may bring up their children in piety, and thereby become worthy to partake of your happiness. Amen.

Feast of St. Bartholomew, Apostle.

AUGUST 24.

BARTHOLOMEW, of Cana, in Galilee, is probably that Nathaniel who was brought to Christ by Philip (John i. 45). Chosen an apostle, he journeyed to India, preached the gospel everywhere, and converted great numbers to Christ. Returning thence, he came, after many labors and sufferings for Christ's sake, to Greater Armenia, where he converted a great multitude of persons to the faith. At last he was cruelly tormented, flayed alive, and then beheaded by Astyages, brother to the king, at the instigation of the idolatrous priests.

Prayer.

Almighty, everlasting God, Who hast granted us a venerable and holy joy on this day, in the festival of Thy blessed apostle Bartholomew, grant to Thy Church, we beseech Thee, both to love what he believed and to preach what he taught. Through Our Lord Jesus Christ, etc. Amen.

EPISTLE. I. *Cor.* xii. 27-31.

Brethren: You are the body of Christ, and members of member. And God indeed hath set some in the Church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches. Are all apostles? Are all prophets?

Are all doctors? Are all workers of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret? But be zealous for the better gifts.

GOSPEL. *Luke* vi. 12–19.

At that time: Jesus went out into a mountain to pray, and He passed the whole night in the prayer of God. And when day was come, He called unto Him His disciples; and He chose twelve of them (whom also He named apostles): Simon whom He surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot who was the traitor. And coming down with them, He stood in a plain place, and the company of His disciples, and a very great multitude of people from all Judea and Jerusalem, and the seacoast both of Tyre and Sidon, who were come to hear Him, and to be healed of their diseases. And they that were troubled with unclean spirits were cured. And all the multitude sought to touch Him, for virtue went out from Him, and healed all.

Prayer.

O St. Bartholomew, who out of love to Christ didst not only part with thy goods, but didst also endure the most cruel death, pray God for me, a vain child of this world, that for love to my Saviour I may readily and joyfully renounce everything earthly and temporal, crucify my flesh, and become thereby worthy to follow thee in heaven. Amen.

Feast of the Nativity of the Blessed Virgin Mary.

SEPTEMBER 8.

THIS feast is a commemoration of that happy and joyful day on which the ever-blessed virgin Mother of God first saw the light of day. The Church accordingly sings on this day, "Thy nativity, virgin Mother of God, has brought joy to the whole world; for from thee has come forth the Sun of justice, Christ the Lord, Who putting away cursing bestowed blessing, and by overcoming death obtained for us life eternal."

In the Introit of the Mass the Church sings: "Hail, holy

parent, who as a happy mother brought forth the King Who rules heaven and earth from eternity to eternity. My heart hath uttered a good word; I speak my works to the King." Glory be to the Father, etc.

Prayer.

Vouchsafe, O Lord, we beseech Thee, unto us Thy servants the gift of Thy heavenly grace, that, as in the childbirth of the Blessed Virgin our salvation began, so from the votive solemnity of her nativity we may obtain an increase of peace. Through Our Lord Jesus Christ, etc. Amen.

EPISTLE. *Prov.* viii. 22–35.

The Lord possessed me in the beginning of His ways, before He made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth, nor the rivers, nor the poles of the world. When He prepared the heavens, I was there; when with a certain law and compass He enclosed the depths; when He established the sky above, and poised the fountains of waters; when He compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when He balanced the foundations of the earth, I was with Him forming all things; and was delighted every day, playing before Him at all times; playing in the world, and my delight is to be with the children of men. Now, therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSPEL. *Matt.* i. 1–16.

The book of the generation of Jesus Christ, the son of David, the son of Abraham: Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar. And Phares begot Esron.

And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.' And Jesse begot David the king. And David the king begot Solomon, of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus, Who is called Christ.

Let us honor Mary, especially by imitation of those virtues of hers which are to us, as St. John Damascene says, an open book of instruction; let us rejoice in her prerogatives and glory; let us encourage others in the veneration of her; let us, in our need, have recourse to her, who, according to the name Star of the Sea with which the Church salutes her, shines for all who sail upon the dangerous sea of the world. For this reason St. Bernard calls out to each one of us, "Take not your eyes from the light of this star if you would not be overwhelmed by the waves; if the storms of temptation arise, if you are thrown upon the rocks of affliction, look to the star, invoke Mary. Are you confounded at the enormity of your sins, are you ashamed at the defilement of your conscience, are you terrified on account of the dreadful judgment, so that you begin to be overpowered by sadness, or even to sink into the abyss of despair, then turn your thoughts to Mary. In dangers, in distress, in doubt, call on Mary. She will not be far from your mouth, or your heart; and that you may obtain her intercession omit not to imitate her conduct. When you follow her, you will not go astray; when you invoke her, you will no longer be in doubt; when

she supports you, you will not fall; when she leads you, you will surely come to eternal life, and will find by your own experience that she is justly called Maria—that is, Star of the Sea."

Feast of the Exaltation of the Holy Cross.

SEPTEMBER 14.

THIS feast is a yearly commemoration of the erection, at Jerusalem, by Constantine the Great, and his mother, St. Helena, of the cross on which Christ died. This took place under the Emperor Heraclius, by whom the holy cross, which Khosroo, King of Persia, had carried into his own country, was, after fourteen years, recovered, brought back to Jerusalem, and borne by the emperor himself to the hill of Calvary, whither it had been borne by the Saviour. Upon this occasion a miracle occurred. As Heraclius was about to carry the cross to the proper place on his shoulders, out of veneration for it, he found that while wearing the imperial dress he could not move it, until, by the advice of the patriarch Zachary, he laid aside his royal ornaments, dressed himself plainly, took off his shoes, and in such manner made himself like the humble Saviour.

Introit of the Mass: "But it behooves us to glory in the cross of the Lord Jesus Christ, in Whom is our salvation, life, and resurrection."

Prayer.

O God, Who on this day givest us joy by the annual solemnity of the exaltation of the holy cross, grant, we beseech Thee, that we may deserve the reward of His redemption in heaven Whose mystery we have known upon earth. Through the same Lord Jesus Christ, etc. Amen.

EPISTLE. *Phil.* ii. 5–11.

Brethren: Let this mind be in you, which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God: but emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled Himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted Him, and hath given Him a name which is above all

names: that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and under the earth. And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSPEL. *John* xii. 31–36.

At that time Jesus said to the multitudes of the Jews: Now is the judgment of the world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things to Myself. (Now this He said, signifying what death He should die.) The multitude answered Him: We have heard out of the law, that Christ abideth forever: and how sayest Thou: The Son of man must be lifted up? Who is this Son of man? Jesus therefore said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness knoweth not whither he goeth. Whilst you have the light, believe in the light that you may be the children of light.

INSTRUCTION ON THE DEVOTION OF THE WAY OF THE CROSS.

What is the Holy Way of the Cross?

It is a devotional exercise by which we meditate upon the passion and death of Jesus, and particularly upon His last way of sorrows, from the house of Pilate to Mount Calvary.

Tradition testifies that after Christ's ascension the Christians living in Jerusalem were accustomed particularly to venerate the holy places which had been sanctified by the passion of the divine Redeemer. But after Jerusalem fell into the hands of the infidels, so that it became dangerous, and often impossible, to pass over the ground which Our Lord had trod, the children of St. Francis of Assisi began to erect in their churches the fourteen stations of the Way of the Cross, by meditating on which the faithful might, in spirit, accompany the pilgrims to Jerusalem on the way to Calvary, dwelling in thought on what Christ had suffered for men. Station here means a place to pause, a resting-point for meditation. This devotion has been examined and approved by many Popes, enriched with indulgences, and earnestly recommended to Christians. It may be found in any prayer-book. No exercise is more profitable to our souls than this. What can bring before us the love of God and the abomi-

nableness and frightfulness of sin in a more vivid manner than the sufferings of the God-man? How can we any longer indulge in hate when we hear Jesus pray for His enemies? How can we give ourselves up to sensuality and lust when we see the divine Saviour scourged, crowned with thorns, and hanging on the cross? How can we murmur at our trials when we think that Jesus innocent takes up the cross for us guilty? In truth, we should see our coldness and indifference disappear, as ice melts in the heat, we should grow more and more zealous in the way of virtue, if we would but rightly meditate upon the passion of Christ.

How are visits to the Stations of the Cross to be made?

Rightly to visit the Stations of the Cross, and to draw therefrom real benefit, we should at each station consider with attention, with devotion and sorrow, what Jesus has done and suffered for us. We should not content ourselves with merely reciting at each station the proper prayers and meditations, but should pause, to impress upon our hearts what is there represented, that we may be moved and quickened to wholesome resolutions.

In order to gain the indulgences we must endeavor to be in the state of grace, and therefore at least, by way of beginning, we must have perfect contrition for our sins.

Feast of St. Matthew the Apostle.

SEPTEMBER 21.

MATTHEW, also called Levi, a son of Alpheus, and brother of the holy apostle James the Less, was a receiver in the Roman custom-house on Lake Tiberias. Such officers were hated by the Jews for their injustice, and were called publicans, or public sinners. While he was sitting at the receipt of custom he was called by Christ to be one of His disciples, and immediately leaving his lucrative office and all that he had, followed Him. On account of his distinguished zeal he was afterwards received into the number of the apostles. After the descent of the Holy Ghost he remained in Judea, preached the Gospel, wrote the passion of Our Lord as contained in his gospel, and lived strictly in the fear of God. At a later day he travelled through Persia, Ethiopia, and other countries. At

last he was killed at the altar, by command of King Hirtacus, for opposing his marriage with the Princess Iphigenia, who, by St. Matthew's direction, had vowed to God perpetual virginity. His holy remains were brought to Salermo in the tenth century. Thus may great sinners become great saints by following faithfully, like St. Matthew, the voice of God.

At the Introit of the Mass the Church sings: "The mouth of the just shall meditate wisdom, and his tongue shall speak judgment; the law of God is in his heart," etc. Glory be to the Father, etc.

Prayer.

May we be assisted, O Lord, by the prayers of the blessed apostle Matthew, that what of ourselves we are unable to obtain may be given to us by his intercession. Through Our Lord, etc.

EPISTLE. *Ezech.* i. 10–14.

The likeness of the face of the four living creatures: the face of a man, and the face of a lion on the right side of all the four: and the face of an ox on the left side of all the four: and the face of an eagle over all the four. And their faces, and their wings were stretched upward: two wings of every one were joined, and two covered their bodies: and every one of them went straight forward: whither the impulse of the spirit was to go, thither they went: and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning.

GOSPEL. *Matt.* ix. 9–13.

At that time Jesus saw a man sitting in the custom-house, named Matthew: and He saith to him: Follow Me. And he rose up and followed Him. And it came to pass as He was sitting at meat in the house, behold many publicans and sinners came, and sat down with Jesus and His disciples. And the Pharisees seeing it, said to His disciples: Why doth your master eat with publicans and sinners? But Jesus hearing it, said:

They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.

Explanation.

This gospel teaches us: 1. That when God calls we should obey at once, lest, by not giving heed to His voice, He should



cease to call us, or withdraw from us His grace. 2. To forsake the occasions of sin; as St. Matthew not only left the place where he sinned, but abandoned entirely the very house and office which had led him into sin. 3. That we should not only cease to sin, but, like St. Matthew, should follow Christ in poverty, humility, meekness, patience, if we would enter the kingdom of God.

Prayer.

O holy apostle, who hast made ready for us a glorious feast in thy gospel, pray for me that thy gospel may be in truth food for my soul; pray that in it I may devoutly consider the

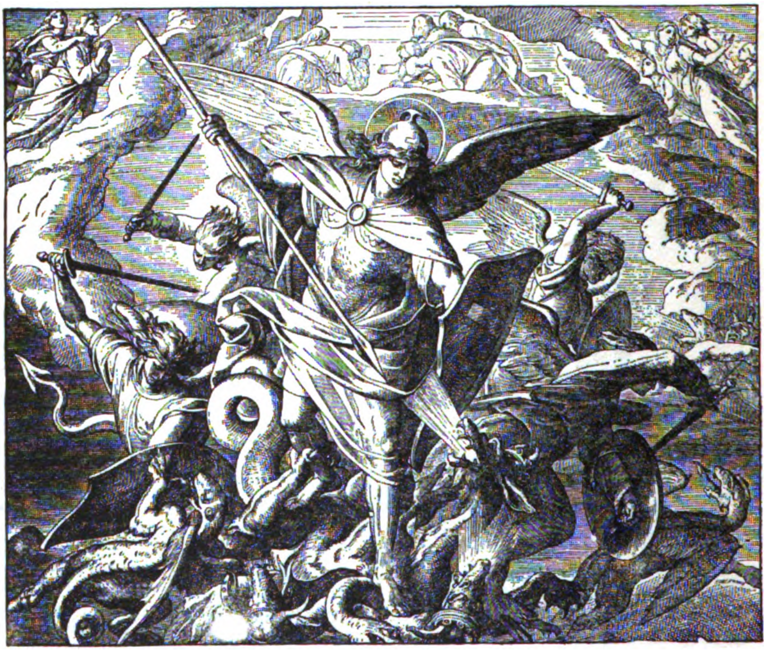
life, virtues, passion and death of Jesus Christ, that I may faithfully follow, in all things, thy words, written by inspiration of the Holy Ghost, and by the operation of the same Spirit may be able to exclaim: "How sweet are thy words to my palate! more than honey to my mouth."

Feast of St. Michael the Archangel.

September 29.

Michael is the prince of the heavenly armies, who first contended against the proud Lucifer.

The holy Church honors him as a particular defender, and



the faithful call upon him in all dangers of soul and body, but they particularly implore his intercession at the hour of death, in order that, after having, according to his example, courageously fought against Satan, they may receive the crown of victory, and that their souls may by him be brought before the throne of God. Let us also venerate him, and, full of confidence, cry out with the holy Church, "Holy archangel Mi-

chael, protect us in battle, that we may not perish in the tremendous judgment."

Prayer.

O God, Who with wonderful order dost direct the ministry of angels and of men, mercifully grant that our life on earth may be protected by those who ever minister before Thee in heaven. Through Christ Jesus our Lord etc. Amen.

EPISTLE. *Apocalypse* i. 1-5.

In those days God made known the things which must shortly come to pass: and signified, sending by His angel to His servant John, who hath given testimony to the word of God, and the testimony of Jesus Christ, what things soever He hath seen. Blessed is he that readeth and heareth the words of this prophecy: and keepeth those things which are written in it. For the time is at hand. John to the seven churches which are in Asia: Grace be unto you and peace from Him that is, and that was, and that is to come, and from the seven spirits which are before His throne, and from Jesus Christ, Who is the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth, Who hath loved us, and washed us from our sins, in His own blood.

This epistle is read to-day because St. Michael so bravely contended against the sedition of Satan, and, after gaining the victory, drove him and his adherents from heaven.

GOSPEL. *Matt.* xviii. 1-10.

At that time the disciples came to Jesus, saying: Who thinkest Thou is the greater in the kingdom of heaven? And Jesus calling unto Him a little child, set him in the midst of them, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in My name receiveth Me. But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Wo to the world because of scandals.

For it must needs be that scandals come: but nevertheless, wo to that man by whom the scandal cometh. And if thy hand or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that you de-



spise not one of these little ones: for I say to you, that their angels in heaven always see the face of My Father Who is in heaven.

Prayer to St. Michael the Archangel.

Great prince of heaven, St. Michael, to thy protection I commend my soul and body, and, by the glory which thou possessest in heaven, I beseech thee that thou wouldst ever assist me, particularly at the close of my life; that thou wouldst strengthen my faint-heartedness, and obtain for me from God the remission of my sins, and an entire submission to His holy will, that my soul may depart full of comfort. Then receive it,

and bring it, under the guidance of the holy angels, before the face of God, to enjoy the contemplation of Him for all eternity. Amen.

Feast of the Holy Guardian Angel.

OCTOBER 2.

THIS feast was instituted: 1. To thank God that to each one of us He has given a particular guardian angel to conduct



him unharmed through the dangers of this world. 2. To inspire us with gratitude to the angels who do us such great good, and to incite us to efforts to render ourselves worthy of their guardianship.

What is the office of a guardian angel?

To guard men against dangers of soul and body. The Psalmist says: "He hath given His angels charge over thee to keep thee in all thy ways; in their hands shall they bear thee up, lest thou dash thy foot against a stone" (Ps. xc. 11); that is, that thou mayest neither fall into sin nor misfortune. "Oh, what great regard for us," hereupon exclaims St. Bernard,

"what wonderful love! Who is it that has given charge? God. To whom has He given charge? The angels, those noble spirits, His own household. What charge has He given them? To guard and defend us, poor men. 'O Lord, what is man, that Thou art mindful of him'?" St. Paul calls the angels "ministering spirits" sent to minister to them who shall receive the inheritance of salvation (Heb. i. 14). In innumerable other places in the Bible they are represented as friends of children, guides of youth, defenders of innocence, promoters of good deeds, monitors against evil, guardians of the pious, protectors against misfortune, comforters in need, deliverers in danger, helpers in combat, companions of the souls in everlasting joy.

What should we do every day, but particularly this day?

We should thank God for having given us guardians so holy and powerful, and our guardian angel himself for the help he has rendered us; should think of and call upon him often, especially in the hour of temptation; finally, we should promise fidelity and obedience to his admonitions. Whatever in this regard is at any time binding upon us should especially be done to-day.

Prayer.

O God, Who by an unspeakable providence dost vouchsafe to send Thy angels to guard us, grant to Thy suppliants to be ever defended by their protection, and to rejoice eternally in their society. Through Jesus Christ our Lord, etc.

EPISTLE. *Exodus* xxiii. 20–23.

Thus saith the Lord: Behold I will send My angel, who shall go before thee, and keep thee in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned; for he will not forgive when thou hast sinned, and My name is in him. But if thou wilt hear his voice, and do all that I speak, I will be an enemy to thy enemies, and will afflict them that afflict thee. And My angel shall go before thee.

Gospel, Matt. xviii. 1–10. (See Feast of St. Michael, Sept. 29, page 436.)

Prayer to the Guardian Angel.

Angel of God, my guardian dear,
To whom His love commits me here,
Ever this day be at my side,
To light and guard, to rule and guide. Amen.
(100 days' indulgence each time.)

Feast of the Holy Rosary.

FIRST SUNDAY IN OCTOBER.

THIS feast was fixed for the first Sunday in October by Pope Clement XI., in perpetual commemoration of a celebrated double victory gained by the Christians at Lepanto, in 1571, under Pope St. Pius V., and at Belgrade, under Pope Clement XI., through the intercession of the Virgin Mary, who had been invoked by saying the Holy Rosary. It is at the same time the principal feast of the Arch-confraternity of the Holy Rosary.

In 1885 Pope Leo XIII., ordered the Rosary to be recited every day during the month of October in every parish church and cathedral throughout the world, and those of the faithful who cannot be present at this recital he exhorted to say it with their families or in private.

The Holy Rosary is a form of prayer in which there is first said the Apostles' Creed, and then fifteen decades, each one of which consists of ten Hail Marys. Each decade has one Our Father to be said before it, and is followed by a meditation upon some one mystery of our redemption. It is called the Rosary, or Wreath of Roses, because the joyful, the sorrowful, and the glorious mysteries, aptly symbolized by the leaves, the thorns, the flower, of which the rose consists—with the prayers and praises that are blended together—compose, as it were, a wreath or crown. It is also called the Psalter, because it contains a hundred and fifty Hail Marys, as the Psalter of David contains a hundred and fifty psalms, and because it is used in place of the singing of psalms, as practised in former times.

There are three parts in the Rosary—the joyful, the sorrowful, the glorious. The joyful part consists of the five first decades, to which are attached five mysteries of the incarnation of Jesus Christ, through which, full of joy, we speak to Mary of

Him: 1. Whom she conceived while a virgin. 2. Whom she bore to Elizabeth. 3. Whom she brought forth while a virgin. 4. Whom she offered to God in the temple. 5. Whom she found in the temple. (This is said particularly in Advent.) The sorrowful part, in like manner, contains five decades, in connection with which there are presented for our meditation five mysteries of the passion and death of Jesus: 1. Who for us sweat blood. 2. Who for us was scourged. 3. Who for us was crowned with thorns. 4. Who for us bore the heavy cross. 5. Who for us was crucified. (This is said particularly in Lent.) The glorious part, consisting of the last five decades, reminds us of the glory of Christ and of the Blessed Virgin by five mysteries in which we commemorate Him: 1. Who rose from the dead. 2. Who ascended into heaven. 3. Who sent to us the Holy Ghost. 4. Who received thee, O Virgin, into heaven. 5. Who crowned thee, O Virgin, in heaven. (This part is said particularly at Eastertide.)

How was this prayer introduced into the Church?

St. Dominic had for many years preached against the errors of the Albigenses and other heretics, with such zeal and profound ability that they were often convinced. But nevertheless the results were unimportant; but few returned to the bosom of the Catholic Church. In this discouraging state of things St. Dominic redoubled his prayers and works of penance, and in particular besought Mary for support and assistance. One day Mary appeared to him and taught him the Rosary. He zealously labored to introduce everywhere this manner of prayer, and from that time preached with such success that in a short period more than one hundred thousand heretics and sinners were converted. The divine origin of the Rosary is testified to by the bull of Gregory XIII. of the year 1577.

Is the Rosary a profitable method of prayer?

Yes; for by bringing before the eyes of the spirit the fundamental mysteries of Christianity it supplies us with the strongest motives to love God, to hate sin, to subdue the passions, to contemn the world and its vanity, and to strive after Christian perfection, in order that we may gain those happy mansions which Jesus prepares for us. The Rosary, besides, brings before us living examples—Jesus and Mary—whom we must follow, and

encourages us to good works by pointing to the all-powerful grace procured for us by Jesus, and the all-prevailing intercession of the gracious Mother of God. Let us not be ashamed to carry the beads with us, for otherwise we might be ashamed of being Catholics; let us say the Rosary often—every evening—as was the custom with Catholics in former times, and we shall find that, as in St. Dominic's day it was a wholesome check to error, so



too in our times it will be, if said aright, a powerful weapon against heresy and unbelief, and will increase faith, piety, and virtue.

How should we say the Rosary?

1. Properly; that is, as has been above described, and slowly, with a distinct pronunciation of the prayers and mysteries. 2. Devoutly, not only with the lips, but also with the heart. More particularly we ought to meditate upon the mysteries that come before us: thus, at the joyful mysteries we should think of the infinite love of God to men and on His humiliation for us, thanking Him, and promising our love to Him in return; at the sorrowful mysteries we should have compassion on the Saviour

suffering for us, should from the heart detest the sins which were the cause of His sufferings, and make the most earnest resolutions for the future; at the glorious mysteries we should remember the glory which awaits us also if we follow Jesus and Mary.

Prayer.

O God, Whose only-begotten Son, by His life, death, and resurrection, procured for us the rewards of eternal salvation, grant, we beseech Thee, that, commemorating these mysteries in the most holy Rosary of the Blessed Virgin Mary, we may imitate what they contain, and possess what they promise. Through the same Lord Jesus Christ, etc.

Epistle, Prov. viii. 22–35. (See Feast of the Immaculate Conception, page 356.) *Gospel*, Luke i. 26–38. (See Feast of the Annunciation, page 389.)

Feast of St. Francis of Assisi.

OCTOBER 4.

ST. FRANCIS was born at Assisi, in Italy, in the year 1182. His father, a rich merchant, intended him for trade, and Francis applied himself with aptness to this employment, in which, though fond of show, he exhibited, at an early day, a particular love for the poor. Agreeable and amiable, affable and kind to all, he was beloved by all around him, and the world sought to draw him to its side. But, enlightened from above, and by heavenly apparitions rendered attentive to the call he was about to receive, he followed the leadings of grace which drew him on to imitate Christ in poverty and humility. Hearing one day at Mass the words of the Gospel: "Do not possess gold, nor silver, nor money in your purses, nor scrip for your journey, nor two coats, nor shoes, nor a staff" (Matt. x. 9, 10), he began to regulate the whole manner of his life according to this precept of the Gospel, and at once began to preach penance with such evangelical poverty, and with such power, that all who heard him were moved to tears. Disinherited by his father, who was greatly displeased at his poverty and open-handedness towards the poor, he threw himself altogether upon the providence of his Father in heaven, dividing with the poor the alms he thus re-

ceived. The extraordinary manner of his life soon brought around him disciples, and as the number of them increased daily, he wrote for them a rule, and then set out for Rome, to procure from the Pope a confirmation of it. He came back, rejoicing in the Lord that everything at Rome had gone according to his wish, and established himself about a mile from his native city, at a small church belonging to the Benedictines, which he called Portiuncula (little portion). Here he led a life of the severest penance; here he prayed day and night, and here he laid the foundation of that Order which has filled the world with the splendor of its virtues. Here in this church, dedicated to the virgin Mother of Jesus and to the holy angels, he received from Christ Himself the celebrated indulgence known throughout the whole Christian world as the Portiuncula Indulgence; for while the saint was praying there with glowing devotion, on the day of the dedication of the church, in the year 1221, the Lord appeared to him and said: "Francis, ask whatever thou wilt for the salvation of the nations." He answered: "I desire the remission of guilt and punishment, a plenary indulgence for all who shall visit this church with contrite hearts and sincerely confess their sins." The Lord replied: "Go then to My representative, the Pope, and ask the indulgence in My name." Forthwith he went to Pope Honorius III., who first, by word of mouth, and afterwards by a proper bull, confirmed to him the indulgence. The same indulgence was, at a later day, extended to all churches of the Franciscans, and by Pope Pius VII. to all parish churches (at least to all in Bavaria), and may be gained on the first Sunday in August of every year.

Burning with desire for the salvation of the people, St. Francis with his brethren, whom he sent out two by two to preach penance and the peace of God, labored to establish everywhere the kingdom of heaven. His love for sinners, and his ardent zeal for the salvation of souls, impelled him to visit remote parts of the world to preach the Gospel to unbelievers. For this he was rewarded by God with miraculous graces, among which there is particularly to be mentioned that which was granted him upon Mount Alverno. While he was there engaged, separated from the world, in fasting and praying for forty days, as he was accustomed to do often, the Saviour appeared to him in the form of a seraph on the cross, and im-

printed the five wounds of His own body on the body of St. Francis. On account of this, and for his ardent love for Jesus crucified, St. Francis received the surname of Seraph.

After this event the saint lived two years in manifold bodily distress and sickness, without murmur or complaint, with perfect resignation to the will of God. Some time before his death he caused his will to be written, in which he left to his brethren poverty as an inheritance in which they should find great treasure for heaven. As the hour of his dissolution drew nigh he had the passion of Christ read to him; he then said the one hundred and forty-first psalm, and at the words, "Bring my soul out of prison that I may praise Thy name," he expired happy in the Lord, October 4, 1226, in the forty-fifth year of his age.

St. Francis founded three Orders: the first and proper Order of Franciscans, or the Order of Friars Minor; then the Order of Franciscan nuns, or Clares, so called from St. Clare, their first superior; and lastly, that called the Third Order, for people in the world, of both sexes, who aim at perfection, but do not desire to make the vows of the cloister. This last Order, which has been approved by many Popes, particularly by Gregory IX., Innocent IV., and Nicholas IV., has spread throughout the whole world, and is becoming in our day more and more flourishing.

Prayer.

O God, Who by the merits of blessed Francis dost increase Thy Church by a new progeny, grant us by imitating him to despise earthly things, and ever to rejoice in the participation of heavenly gifts. Through Christ our Lord, etc.

EPISTLE. *Gal.* vi. 14–18.

Brethren: God forbid that I should glory, save in the cross of Our Lord Jesus Christ: by Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. And whosoever shall follow this rule, peace on them, and mercy, and upon the Israel of God. From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body. The grace of Our Lord Jesus Christ be with your spirit, brethren. Amen.

GOSPEL. *Matt.* xi. 25-30.

At that time Jesus answered and said: I confess to Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father: for so hath it seemed good in Thy sight. All things are delivered to Me by My Father. And no one knoweth the Son, but the Father: neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal Him. Come to Me, all you that labor, and are burdened, and I will refresh you. Take up My yoke upon you, and learn of Me, because I am meek, and humble of heart: and you shall find rest to your souls. For My yoke is sweet and My burden light.

Feast of the Holy Apostles Simon and Jude.

OCTOBER 28.

ST. SIMON and St. Jude were probably brothers; the former received the surname Canaanite, to distinguish him from Simon Peter, either because he was a native of Cana, or because of his zeal for Christ (Luke vi. 15; Acts i. 13). Judas was surnamed Thaddeus, or Lebbeus, to distinguish him from Judas Iscariot. Both were chosen apostles by Christ, and were constant witnesses of His life and deeds. It is related of them in the Martyrology that the light of faith was communicated to Egypt and other countries of Africa by Simon, and to Palestine, Syria, Mesopotamia, and Greater Armenia by Thaddeus. Meeting in Persia, and propagating the Christian faith there by their preaching and miracles, they both gained the crown of martyrdom. There is extant an epistle of St. Jude which the Church has incorporated into the Holy Scriptures. From these two apostles learn to have zeal for the glory of God, for your own salvation and for that of your neighbor.

Prayer.

O God, Who, by means of Thy blessed apostles Simon and Jude, hast granted us to come to the knowledge of Thy name, grant that we may celebrate their eternal glory by making progress in virtue and improve by this celebration. Through Our Lord Jesus Christ, etc.

EPISTLE. *Ephes.* iv. 7-13.

Brethren: To every one of us is given grace according to the measure of the giving of Christ. Wherefore He saith: Ascending on high He led captivity captive; He gave gifts to men. Now that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that He might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ.

GOSPEL. *John* xv. 17-25.

At that time Jesus said to His disciples: These things I command you, that you love one another. If the world hate you, know ye that it hath hated Me before you. If you had been of the world, the world would love its own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember My word that I said to you: The servant is not greater than his master. If they have persecuted Me, they will also persecute you: if they have kept My word, they will keep yours also. But all these things they will do to you for My name's sake: because they know not Him that sent Me. If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin. He that hateth Me, hateth My Father also. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both Me and My Father. But that the word may be fulfilled which is written in their law: They hated Me without cause.

Explanation.

From the fact that Christ and His disciples were hated and persecuted by the world the greatest consolation and encouragement may be derived by those who are obliged to suffer mockery, contempt, and persecution because they are not of the world; that is, because they do not follow its foolish princi-

ples and sinful customs. But they who, to escape the derision and hatred of the world, side with it, rather than with Christ, may learn to be ashamed of their cowardice and baseness. For as it is an honor to the servant to be treated like his master, so it is a great disgrace to him to be treated better than his master; if, then, the master is pleased to submit to the hatred and persecution of the world, why do his servants refuse to do so?

When Christ says that the Jews could not excuse themselves on the ground that they did not know Him, but had hated and persecuted Him when it was easy for them to have known Him by His works, He teaches us that ignorance is not in every case an excuse for sin. Those Christians, therefore, are in the highest degree culpable who, like the Jews, might easily learn what they ought to believe and do, but who fail to do so either through maliciousness or neglect, and accordingly remain in ignorance by their own fault. Acting in this kind of ignorance, they become guilty of sin, and will be justly condemned forever. It is otherwise with men who, without any fault of theirs, hear nothing of Christ or of the true faith, on account of which they are not punishable, but who will be condemned for such sins as they commit against that natural law which is inscribed on the heart of every man.

Feast of all Saints.

November 1.

Why has the Church appointed this feast?

1. To honor God in His saints, in whom He has shown Himself so wonderful, and to thank Him, as the author of all sanctity, for the benefits He has bestowed upon them. 2. To put us in lively remembrance of the communion of saints; that is, of all true children of the Church, whether they belong to the Church militant on earth, to the Church suffering in purgatory, or to the Church triumphant in heaven; but more particularly to cause us to consider, with earnestness, the communion of the saints in heaven with us, who are yet combating on earth. 3. To encourage us to strive for the like sanctity with them, and to teach us that it is by no means impossible; for if thousands of men could become saints, why should not we, who can do all things through Him Who strengthens us, and has sent the Holy

Ghost for our sanctification? 4. To pay honor to those saints to whom no particular day in the year is dedicated. 5. That, in consideration of so many intercessors, God may grant us perfect reconciliation, may give us a share in their merits, and may grant us the grace of one day sharing in their joy in heaven.

By whom was this feast instituted?

By Pope Boniface IV., who, in the year 610, appropriated the Pantheon (that is, the temple of all gods) to the divine service of Christians, dedicated it to the Blessed Virgin and all saints, and commanded this feast in honor of all saints to be celebrated at Rome every year. Gregory IV., in the year 840, extended this feast to the whole Church, and transferred it to the 1st of November.

Prayer.

O Almighty God, Who hast granted us to venerate in one solemnity the merits of all Thy saints, we beseech Thee that, as our intercessors are multiplied, Thou wouldst bestow upon us the desired abundance of mercy. Through Christ our Lord, etc. Amen.

EPISTLE. *Apoc.* vii. 2–12.

In those days: Behold I John saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel. Of the tribe of Juda, were twelve thousand signed. Of the tribe of Ruben, twelve thousand signed. Of the tribe of Gad, twelve thousand signed. Of the tribe of Aser, twelve thousand signed. Of the tribe of Nephthali, twelve thousand signed. Of the tribe of Manasses, twelve thousand signed. Of the tribe of Simeon, twelve thousand signed. Of the tribe of Levi, twelve thousand signed. Of the tribe of Issachar, twelve thousand signed. Of the tribe of Zabulon, twelve thousand signed. Of the tribe of Joseph, twelve thousand signed. Of the tribe of Benjamin, twelve thousand signed. After this, I saw a great multitude, which no man

could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands: and they cried with a loud voice, saying: Salvation to our God, Who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and the ancients, and the four living creatures: and they fell down before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wisdom, and thanksgiving, honor, and power, and strength to our God forever and ever. Amen.

GOSPEL. *Matt.* v. 1-12.

At that time: Jesus seeing the multitudes, went up into a mountain, and when He was set down, His disciples came unto Him. And opening His mouth, He taught them, saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your reward is very great in heaven.

This gospel is read to-day because it is by practising what it contains that the saints have gained the eternal kingdom.

Explanation of the Eight Beatitudes.

I. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The poor in spirit are: 1. Those who, like the apostles, readily forsake all earthly things, and for Christ's sake become poor. 2. Those who, happening to lose their property by misfortune or injustice, suffer the loss patiently, in resignation to the will of God. 3. Those who, like Jesus (Matt. viii. 20), are content with their poor and humble position, seek no higher or happier one, and would rather suffer

want than enrich themselves by unlawful acts, by fraud or theft. 4. The rich and noble who set not their hearts upon the riches and greatness of the world (Ps. lxi. 11; I. Cor. vii. 30), but who use their riches and influence to relieve the misery of the needy and oppressed. 5. Finally, the truly humble, who, convinced of their weakness, their helplessness and misery, think lowly of themselves, and regard themselves but as beggars, who are always in need of the grace of God. To all these, therefore, in whose hearts the world has no place, there is assured, as their inheritance, the kingdom of heaven; here the kingdom of grace —there the kingdom of glory.

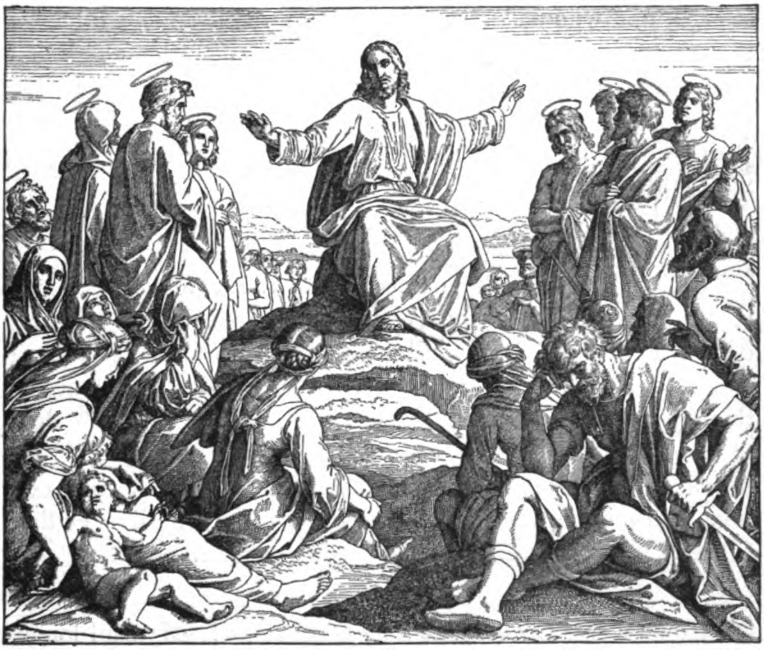
II. "Blessed are the meek, for they shall possess the land." That man is meek who does not murmur against God for sending afflictions upon him, who is not angry at men who do him injury, but who rather suppresses impatience, anger, envy, and revenge, nay, who seeks to recompense the evil done him by his neighbor with good. Such a one is greater than he who takes by storm fortified cities (Prov. xvi. 32); he possesses an unfailing fountain of peace, quiet, and cheerfulness; by his meekness prevails over the most hostile minds, is by such means truly a ruler upon earth, and will one day, for his portion, obtain heaven, the land of the living, there to enjoy eternal peace.

III. "Blessed are they that mourn, for they shall be comforted." By them that mourn we are not to understand such as grieve and lament over a death, a misfortune, a loss of worldly goods, or the like; but those who are grieved that God should be in so many ways offended by themselves and by others—that His Church should be so heavily oppressed, and thereby so many souls lost that have been redeemed with the precious blood of Christ. The only evil really to be grieved for is sin, and the tears shed on account of sin are the only tears that are profitable, for they shall be recompensed with everlasting joy.

IV. "Blessed are they that hunger and thirst after justice, for they shall have their fill." Hunger and thirst denote the most ardent longing after those virtues which constitute Christian perfection; such as humility, meekness, the love of God and of our neighbor, penance. Whoever longs for these virtues as the hungry man does for food and drink, and prays to God for them with perseverance and earnestness, shall have his

fill; that is, he shall be enriched with them, and one day shall be satisfied with eternal happiness.

V. "Blessed are the merciful, for they shall obtain mercy." The merciful here spoken of are: 1. Those who willingly forgive the injuries done to them. 2. Those who have compassion on their poor neighbors, and, according to their ability, sustain them by alms. These shall obtain mercy; that is, God



will forgive them their sins and endow them abundantly with the goods of this world and of the world to come. Thus God deals with us as we deal with others (Matt. vii. 2).

VI. "Blessed are the clean of heart, for they shall see God." The clean of heart are those who preserve with care the innocence with which they are invested at holy Baptism, or seek to regain it, when lost, by penance; those who keep their hearts and consciences unspotted from all sinful thoughts, particularly from all unchaste thoughts, desires, words, and acts, and who endeavor in all things to have a pure intention directed to God alone. They shall see God,—that is, they shall know Him even here upon earth,—for as the eye that is to see must be clean,

so only souls that are pure and unstained can behold God. But further, our knowledge is like our hearts; the purer the heart the clearer and greater is the knowledge of God. But in the world above they shall see, know, and possess Him as He is. What blessedness! Strive, therefore, to keep your heart clean.

VII. "Blessed are the peace-makers, for they shall be called the children of God." By peace-makers we are to understand those who have peace with themselves, that is, a quiet conscience, and who endeavor to maintain peace among others, or to restore it when broken. Such are called the children of God, because they follow God, Who is a God of peace (Rom. xv. 33), and Who even gave His only Son to reconcile the world with Him (Rom. v. 10), and to bring down upon earth that peace which the world itself could not give (Luke ii. 14; John xiv. 27).

VIII. "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven." Hereby all those are declared blessed who, on account of the true faith, of virtue, of the fear of God, of purity, are persecuted, calumniated, and even put to death, and who bear all this with Christian patience and constancy, nay, with joy. Thus have the saints done, and thereby they have gained the heavenly crown. Do we desire to be crowned with them, we must also suffer with them. And in truth, if we would apply ourselves zealously to virtue, occasions will not be wanting to us, for "all that will live godly in Christ Jesus shall suffer persecution" (II. Tim. iii. 12).

Prayer.

How lovely, O God, are Thy tabernacles! My soul longeth and fainteth for Thy courts, O living God, Who art the crown and reward of the saints, and repayest their sufferings and sorrows in this world with eternal joy. How blessed are all they who, in this life, have served Thee faithfully! They behold Thee and the Lamb of God face to face; they bear Thy name on their foreheads, and reign with Thee forever. We therefore beseech Thee, O God, through their intercession, to grant us Thy grace to serve Thee after their example, in sanctity and justice; to follow them in poverty, humility, meekness, repentance, in ardent longing for all virtues, in peace-making and patience, and one day, like them, to share in the joys of heaven. Amen.

(See the instruction on the Veneration of the Saints at the beginning of this part, page 350.)

All Souls' Day.

NOVEMBER 2.

ALL SOULS' DAY is the annual commemoration of all those souls who departed this life in the grace and favor of God but who are still detained in purgatory. Purgatory is that third place in the other world in which the souls of the departed suffer the temporal punishment of those sins for which in life they have not sufficiently atoned, and in which they are purified until they are worthy to appear in the presence of God.

Is there a purgatory?

Yes; it is a doctrine of our faith. 1. Even under the Old Law the Jews held to this belief, and accordingly Judas Machabeus sent twelve thousand silver drachmas to Jerusalem to procure the offering of sacrifices for the dead. 2. Under the New Law Jesus Christ seems to point to such a place (Matt. v. 26, xii. 32). The apostle Paul writes to the Corinthians: "The fire shall try every man's work, of what sort it is. If any man's work abide, which he hath built thereupon [upon Christ], he shall receive a reward; if any man's work burn, he shall suffer loss [by the fire of purgatory], but he himself shall be saved, yet so as by fire" (I. Cor. iii. 13–15). A fire from which a man may be saved cannot be the fire of hell; for from hell there is no redemption. The words of St. Paul, therefore, can only be understood of purgatory.

What souls are they that go to purgatory?

The souls of all those who, though dying in the grace of God, have yet something to atone for. Those persons dying in the grace of God are still friends of God, and certainly God does not cast those who are His friends into hell. It is, therefore, as suitable to the idea of God's mercy as it is consonant to reason that such souls should be first purified in purgatory.

How can we assist the souls suffering in purgatory?

1. By our prayers. The Holy Scripture says: "It is a holy and a wholesome thought to pray for the dead, that they may be loosed from sins" (II. Mach. xii. 46). The Catholic Church has therefore always taught that the prayer of the faithful for the departed is holy and wholesome. 2. By the holy sacrifice

of the Mass, the fruits of which are most beneficial to the souls in purgatory. For this reason holy Church has always, from the time of the apostles, remembered the dead in the holy Mass. 3. By gaining indulgences, and other good works, by which we supplicate God to show mercy to the souls of the suffering, to accept what is performed by us in satisfaction for the punishment to be endured by them, and to bring them into the kingdom of everlasting peace and light (Ecclus. vii. 37).

When and how was this yearly commemoration of the departed introduced?

The time of the introduction of this commemoration cannot be determined; for as early as the time of Tertullian he mentions that the Christians of his day held a yearly commemoration of the dead. Towards the end of the tenth century St. Odo, abbot of the Benedictines, at Cluny, directed this feast to be celebrated yearly, on the 2d of November, in all the convents of his Order, which usage was afterwards enjoined upon the whole Christian world by Pope John XVI. The feast of this day was probably established in order that, after having one day before rejoiced over the glory of the saints in heaven, we should this day remember in love those who are sighing in purgatory for deliverance.

Prayer.

O God, the Creator and Redeemer of all the faithful, grant to the souls of Thy servants departed the remission of all their sins, that, by our pious supplications, they may obtain the pardon which they have always desired. Who livest and reignest, etc.

EPISTLE. I. *Cor.* xv. 51–57.

Brethren: Behold I tell you a mystery: we shall all indeed rise again, but we shall not all be changed. In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed. For this corruptible must put on incorruption: and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin: and the strength of sin is the

law. But thanks be to God, Who hath given us the victory through Our Lord Jesus Christ.

GOSPEL. *John* v. 25–29.

At that time Jesus said to the multitude of the Jews: Amen, amen, I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself: so He hath given to the Son also to have life in Himself: and He hath given Him power to do judgment, because He is the Son of man. Wonder not at this, for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God: and they that have done good things shall come forth unto the resurrection of life: but they that have done evil, unto the resurrection of judgment.

Feast of St. Martin, Bishop.

NOVEMBER 11.

ST. MARTIN was born in the year 316 in Pannonia, or Hungary, of pagan parents, but he received secret instruction in the Christian religion, and in his tenth year was received into the number of the catechumens, that is, of those who are preparing themselves to receive holy Baptism. At the age of fifteen he became a soldier, being, as is probable, forced to do so by his father, to whom the religion of the boy had become known. Out of love of God he not only kept himself aloof from the excesses so common in this state of life, but he took advantage of it to practise love for man, by dividing his pay among the poor. Being one day solicited for alms by a beggar, and having nothing but his arms and his cloak, he gave him half his cloak. The following night Christ appeared to him, wearing that half of the cloak, and said to him: "Martin, who is yet a catechumen, has clothed Me with this garment." Moved by this comforting apparition, he received holy Baptism, gave up the life of a soldier, and betook himself to St. Hilary, Bishop of Poitiers, in France. As he was careful for his own salvation, so also was he careful of the salvation of others, particularly of his parents and relatives, for the sake of whose conversion he undertook a journey to his native land. On his return he built, not far from

Poitiers, the first convent in France, into which he received twenty-four monks, with whom he led a strict and virtuous life. His great faith made him like the apostles in regard to miracles, and the fame thereof spread abroad to that degree that, in spite of his refusals, he was chosen Bishop of Tours. This high dignity made no change in his manner of living; rather it increased his humility, his patience under the greatest persecutions, his zeal for the glory of God, his love for his neighbor, and particularly for his enemies. After he had in such manner ruled over his diocese for twenty-six years, being then over eighty years old, the strength of life left him. He thereupon collected his disciples about him, and said: "Children, I am dying." They wept and mourned. Moved by their tears, he in his prayers professed himself willing to labor longer if it were God's will. But he had labored for heaven enough, and God desired to place upon him the long-merited crown. With his eyes raised to heaven, he prayed incessantly, allowing himself no relief. At his last moments the enemy sought to confound him by a horrible apparition, but, full of confidence in God, the saint cried out: "What do you seek, cruel monster? In me you will find nothing that is yours;" and soon after his spirit gently sank to rest. Would that we might learn from this saint truly to love God, and to care not only for our own salvation, but for the welfare of our fellow-men in body and soul! Then we, too, might have nothing to fear in death.

Prayer.

O God, Who seest that we cannot subsist by any strength of our own, mercifully grant that by the intercession of blessed Martin, Thy confessor and bishop, we may be protected against all adversity. Through Our Lord Jesus Christ, etc.

EPISTLE. *Ecclus.* xliv., xlv.

Behold a great priest, who in his days pleased God and was found just, and in the time of wrath he was made a reconciliation. There was not found the like to him who kept the law of the Most High. Therefore by an oath the Lord gave him glory in his posterity. He gave him the blessing of all nations, and confirmed His covenant upon his head. He acknowledged him in his blessings, He preserved for him His mercy: and he found

grace before the eyes of the Lord. He glorified him in the sight of kings, and gave him a crown of glory. He made an everlasting covenant with him, and gave him a great priesthood, and made him blessed in glory. To execute the office of the priesthood, and to have praise in His name, and to offer Him due incense for an odor of sweetness.

GOSPEL. *Luke* xi. 33-36.

At that time Jesus said to the multitude of the Jews: No man lighteth a candle, and putteth it in a hidden place, nor under a bushel: but upon a candlestick, that they that come in may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome. Take heed therefore that the light which is in thee be not darkness. If then thy whole body be lightsome, having no part of darkness, the whole shall be lightsome, and as a bright lamp shall enlighten thee.

What does this gospel teach us?

1. The same that it once taught the Jews: thus, *a*, Jesus is always the light of the world, and He has not left Himself without witness that He is so. This light is ever shining upon the world in His doctrines, His life, His acts, in His Church and in the mysteries of grace laid up therein, in the growth and preservation of that Church, and in the miracles which to this hour continue to be wrought within it. Hence, *b*, if we do not know Him, if we do not obey and reverence His Church, it is but blindness and obduracy on our part; there is wanting to us a pure, sincere mind, that loves only the truth. This gospel accordingly admonishes us: 2. That we should acquire such a mind; for, says Jesus, as a sound, clear eye keeps the whole body always in the right direction, and guides it in all its movements, while an eye that is awry, or otherwise defective, causes the body to fall, in like manner a heart that is pure and always turned towards God gives the right direction to our thoughts, wishes, and actions, and causes us to see the light of truth, whereas a heart fixed upon the various goods of the world, but blinded to God, fills our thoughts, wishes, and actions with corruption and sin. How great in that case must be the darkness, the depravity, the misery! 3. This gospel contains the emblem of that which, *a*, all superiors, masters, heads of families,

parents—and particularly priests—should be, namely, lights, like Jesus Himself. For this they are set upon the candlestick. They are, accordingly, to give light by their teaching and life, by their avoidance of scandals; *b*, of that which every Christian should be—a light, by his faith, his good works. Finally, *c*, of the temper with which the faithful and all inferiors should meet those who are set over them, with believing and trusting minds.

Prayer to St. Martin.

O St. Martin, precious heart of the priesthood, loving father of the poor, bright example of the religious, who, out of zeal for the glory of God, couldst neither be overcome by labor nor by death itself, at whose departure hence the angels therefore rejoiced, I implore thee, through thy powerful intercession, to obtain for me a heart full of compassion for the needy, for the apostolic pastors of the Church, true zeal, and for all, on the bed of death, the grace by which, after this life of misery, we may together enter into that joy of the Lord which thou, as a good and faithful servant, already possessest. Through Jesus Christ our Lord, etc.

Feast of the Presentation of the Blessed Virgin.

NOVEMBER 21.

THE Blessed Virgin was presented in the temple at Jerusalem by her pious parents, Joachim and Ann, there to be educated in the service and the law of the Lord in order that she might be guarded against the defilements of the world. From this we learn:

1. Joachim and Ann offered to the Lord their only and most beloved child, and gave her up entirely to His service. Great as the sacrifice was, they yet made it. The preservation of the innocence of their daughter was to them above all else. Parents, God requires of you that you should not merely offer your children to Him in the temple, but that you should take care to keep them pure and holy, as living temples which have been consecrated in Baptism.

2. Mary gives and dedicates herself to God as soon as she is capable of serving Him, and that without any reservation, for

all time, and irrevocably. When, then, shall we give ourselves in earnest to God? True, we have been given to Him in holy Baptism, we have been consecrated as His temples, we have renounced the devil and the world, we have vowed to live only for God, and this vow we have, perhaps, often renewed; but have we kept it? What we gave with one hand—have we not taken it away with the other? Have we not defiled the temple of our hearts by shameful lusts, lived for the world and vanity more than for God? Ah, when shall we give ourselves up to God sincerely and forever? Perhaps when we are old! But will God accept our offering then? Will He be pleased that we begin to serve Him only when we can no longer serve the world? that we first begin to live for Him when our life is soon to cease? No; God is a jealous Lord, and is not pleased with a heart divided between Him and creatures. He requires us to love Him with all our heart and all our soul, and to serve Him with all our powers. Let us, then, do this, and do it from our youth; let us keep ourselves in body and soul undefiled for the Lord; such love, and such love only, will He reward as perfect.

Prayer.

O God, Who wast pleased that the blessed Mary, ever virgin, the habitation of the Holy Ghost, should on this day be presented in the temple, grant, we beseech Thee, that by her intercession we may deserve to be presented in the temple of Thy glory. Through Our Lord Jesus Christ, etc.

EPISTLE. *Ecclus.* xxiv. 14–16.

From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before Him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God His inheritance, and my abode is in the full assembly of saints.

GOSPEL. *Luke* xi. 27, 28.

And it came to pass, as He spoke these things, a certain woman from the crowd lifting up her voice said to Him: Blessed is the womb that bore Thee, and the paps that gave

Thee suck. But He said: Yea rather, blessed are they who hear the word of God and keep it.

Explanation.

By His answer Jesus would have us understand that His Mother was not to be blessed merely because she bore Him, the Son of God, but rather because she at all times endeavored to keep the word of God in her heart and to observe it in her life. If you would be blessed, learn to be not only a hearer, but a doer, of the word of God.

Feast of St. Catharine, Virgin and Martyr.

NOVEMBER 25.

ST. CATHARINE, a noble lady of Alexandria, had from her childhood made such extraordinary proficiency in the knowledge of Christianity, and in other departments of learning, that at the age of eighteen she put to confusion the wisdom of the pagan philosophers. The occasion of her doing so arose from the persecution of the Emperor Maxentius. For, having heard that the young and beautiful Catharine had defended, in the most profound manner, the divine character of Christianity, he called together the most learned philosophers, and promised them a considerable reward if they would refute Catharine and bring her back to paganism. But the very contrary of this happened, for she demonstrated the divine origin of Christianity with such unanswerable wisdom that these philosophers received the faith, and gave their lives for it. The emperor, irritated thereby, sought to prevail upon her to abandon her faith by promising to marry her, and, when this means proved ineffectual, by imprisoning her eleven days, by blows, by hunger and thirst. But the consequence of this was his wife and one of his generals, Porphyry, who visited Catharine in prison, were likewise converted to Christianity, and prepared for the martyrdom which they endured. At this the tyrant fell into a great rage, and gave orders to have the body of St. Catharine cut in pieces by a wheel set around with sharp knives and iron spikes. But upon the holy martyr making the sign of the cross over this frightful instrument of torture it burst into pieces—a miracle by which many of the beholders were converted to the faith.

Finally, the youthful heroine obtained, by being beheaded, the double crown of virginity and martyrdom.

Prayer.

O God, Who didst give the law to Moses on the summit of Mount Sinai, and didst wonderfully deposit in the same place the body of the blessed virgin and martyr Catharine by means of Thy holy angels, grant, we beseech Thee, that by her merits and intercession we may come to the mountain, which is Christ, Who liveth, etc.

EPISTLE. *Ecclus.* li. 1–8, 12.

I will give glory to Thee, O Lord, my King, and I will praise Thee, O God my Saviour. I will give glory to Thy name: for Thou hast been a helper and protector to me, and hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies, and in the sight of them that stood by Thou hast been my helper. And Thou hast delivered me, according to the multitude of the mercy of Thy name, from them that did roar, prepared to devour. Out of the hands of them that sought my life, and from the gates of afflictions, which compassed me about: from the oppression of the flame which surrounded me, and in the midst of the fire I was not burnt: from the depth of the belly of hell, and from an unclean tongue, and from lying words, from an unjust king, and from a slanderous tongue. My soul shall praise the Lord even to death, for Thou deliverest them that wait for Thee, and savest them out of the hands of the nations.

GOSPEL. *Matt.* xxv. 1–13.

At that time Jesus said to His disciples this parable: The kingdom of heaven shall be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: Behold the bridegroom cometh, go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: Give us of your

oil, for our lamps are gone out. The wise answered, saying: Lest perhaps there be not enough for us and for you, go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy the bridegroom came: and they that were ready went in with him to the marriage, and the door was shut. But at last came also the other virgins, saying: Lord, Lord, open to us. But He answering said: Amen I say to you, I know you not. Watch ye, therefore, because you know not the day nor the hour.

Explanation.

After having in the preceding chapter of this gospel spoken of the Last Judgment, and warned us to watch, because this judgment would break upon us unexpectedly, Our Lord enforces what He then said by this parable of a wedding to which the bridegroom came when he was not looked for, and to which he took with him those who were ready, but excluded those who were not.

The marriage is the everlasting possession and enjoyment of God; the bridegroom is Jesus Christ; the bride is His Church upon earth; the marriage-feast is the union of Christ with His bride in heaven, which represents the marriage-hall; the ten virgins are all the faithful, inasmuch as all are invited to the marriage of the Lamb and of the Bride, and to the everlasting feast which accompanies this union; the wise virgins are they who by their pureness from all sin, and by their good works, keep themselves always ready for the coming of the Lord; the foolish virgins are they who, contented with the name of Christians, think but little on God and eternity, and perform no good works. According to the interpretation of the holy fathers, by the lamps we are to understand faith; by the oil, charity; good works, mercy; by the vessels, the hearts and consciences of men. The asking for oil is to show that they who content themselves with a dead faith in order to escape the trouble of works of charity and mercy will on the day of judgment beg for a share in the merits of the just, but without being heard. For the virtues of the just will not make good the deficiencies of the wicked. How will you feel when you then discover what you lack?

Prayer.

O Jesus Christ, teacher of eternal life, we thank Thee for having taught us how to keep ourselves prepared for Thy coming by a prudent, watchful life. But since we are unable to do this of our own strength, grant us Thy grace, that the fire of Thy divine love may burn in our hearts, in order that we may constantly do what is good, and with Thee enter into everlasting joys. Ah, grant that at the Last Judgment we may not hear that terrible sentence, "I know you not"; but that joyful summons, "Come, ye blessed of My Father, possess the kingdom prepared for you from the beginning of the world." Grant us this, O Jesus, our God and Saviour, Who hast redeemed us by Thy precious blood, to Whom is due honor, praise, thanksgiving, and glory, forever and ever. Amen.

Part Third.

EXPLANATION OF THE SACRAMENTS AND OF SOME OF THE CEREMONIES OF THE CHURCH.

In the celebration of her worship the Catholic Church makes use: 1, of speech; 2, of those visible acts and symbols known as ceremonies. These ceremonies have been ordained in order that we may more easily lift up our hearts to God and the contemplation of heavenly things.

How do the ceremonies help us to raise our minds to God and heavenly things?

They help us: 1. By making the worship of the Church impressive and solemn, thereby fixing our attention, and directing it from things of this earth to God. 2. By placing before us visible symbols of invisible mysteries, thus enabling us more easily to reflect and meditate upon them.

Have all the ceremonies of the Church a peculiar sense and meaning?

Certainly; every ceremony which the Church, inspired by the Holy Ghost, uses in the celebration of her worship has a mysterious significance, and should awaken holy thoughts in our breasts.

Are not these ceremonies idle observances?

By no means, since: 1. God Himself in the Old Law prescribed for the Jews many ceremonies, with heavy penalties for their non-observance. 2. Christ our Lord made use of various ceremonies, as, for instance, when He fell flat on the ground, and prayed (Mark xiv. 35); when He spat on the ground, and making clay of the spittle, spread the clay upon the eyes of the blind man, who thereupon recovered his sight (John ix. 6, 7.);

when He touched the ear of the servant of the high priest, and healed him (Luke xxii. 50, 51).

THE SACRAMENTS.

A SACRAMENT is a visible sign instituted by Jesus Christ through which invisible grace and sanctification are communicated to us. Christ instituted seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony.

Whence do we derive the ceremonies which, with the signs instituted by Christ, are used in administering the sacraments?

From the Church, which, with the assistance of the Holy Ghost, has ordained these ceremonies to increase our reverence and respect.

Baptism.

BAPTISM is a sacrament in which by water and the word of God we are cleansed from all sin, and regenerated and sanctified in Christ to life everlasting.

What are the different ceremonies of Baptism?

1. The preparatory ceremony. 2. The Baptism proper. 3. The concluding ceremonies.

The preparatory ceremonies at the church door during the first period of instruction, namely, the period of hearing, are as follows: 1. The candidate remains outside the church, since he can enter the Church only by Baptism. 2. He is given a saint's name, so that he may have an advocate before God, and an example after whom to model his own life. 3. He is asked if he desires Baptism, and through it eternal life. 4. The priest breathes upon him three times, saying: "Depart from him, thou unclean spirit, and make way for the Holy Ghost, the Comforter" (John xx. 22). 5. He makes the sign of the cross upon his forehead and breast as a sign that he belongs to the crucified Saviour, Whose teachings he must cherish in his heart and openly proclaim. 6. He places blessed salt in his mouth, with the words: "Receive the salt of wisdom; it will be a propitiation for thee unto eternal life." Salt is a symbol of Christian wisdom, and protection from the foulness of sin. 7. Through repeated exorcisms the power

of Satan, who "has the power of death" (Heb. ii. 14), is broken in the name of the Triune God. 8. For the second time the priest makes the sign of the cross on the forehead of the person to be baptized, saying: "Defile not, accursed spirit, this sign of the cross which we place upon his brow." 9. The priest by the imposition of hands symbolizes the protection of God, and the stole placed upon the candidate as he is led into the church is a sign of the Church's power by virtue of which the priest receives him into its fold.

The ceremonies at the second period, namely, for the supplicants, are performed within the church. They are: 1. Since Baptism is the sacrament of faith, the Apostles' Creed and the Lord's Prayer are recited while entering the church. 2. The priest, after the example of Jesus (Mark vii. 33), touches the ears and nose of the person to be baptized with spittle, saying, "Ephpheta," which means, "Be thou opened." This signifies that man's spiritual sense through the grace of Baptism is opened for the reception of instruction in heavenly truths. 3. The person being baptized must renounce Satan with all his works and pomps; for without this renunciation no man can follow Christ. By the words Satan and his works we mean sin, and by his pomps the spirit and vanities of this world by which Satan dazzles the eyes of men and leads them into sin (Matt. iv. 8, 9). Here follows the profession of faith, in the recital of the Apostles' Creed. 4. Next comes the anointing of the shoulders and breast with holy oil, since from now on the newly-baptized person must be a soldier of Christ in the battle against the world and the devil.

How is the actual Baptism performed?

The person baptizing pours water upon the head of the person to be baptized, at the same time saying these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

What ceremonies follow Baptism?

1. Anointing the head with chrism, because the person baptized is now a Christian, one of God's anointed. 2. The presentation of a white cloth, and 3, a lighted candle. 4. Dismissal with a blessing.

Of what are we admonished by the white cloth which we receive at Baptism?

That we should preserve our innocence, throughout our whole life, pure and unspotted. At its presentation, therefore, the priest says: "Take hence the white garment and bear it unstained before the judgment-seat of Jesus Christ our Lord, that thou mayest reach everlasting life."

What is the meaning of the lighted candle which the person just baptized must hold in his hand?

That the Christian by his virtuous life should be a guide to all the world. "So let your light shine before men that they may see your good works, and glorify your Father Who is in heaven" (Matt. v. 16). On presenting the candle the priest says: "Receive this burning light; keep thy Baptism without stain; obey the commandments of God, that when the Lord shall come to the nuptial feast thou mayest go forth to meet Him with all the saints of heaven, and mayest have life everlasting and live forever and ever. Amen."

Why has the Church ordained the presence of sponsors?

1. That they may make the vows and promises in the name of the child to be baptized. 2. In the event of the death of the parents to see that it is brought up a Christian. The sponsors, who should be good Catholics, are the spiritual parents of the child baptized. They become spiritually related both to child and parents, and cannot marry with either. In order that this relationship and consequent impediment to marriage might not extend too far, the Church has ordained that there shall be at most two sponsors, one of each sex.

Besides Baptism by water, there is also a Baptism of desire and a Baptism of blood, which may take the place of the Baptism of water when that cannot be obtained.

Baptism of desire is an earnest wish to obtain Baptism, joined to perfect contrition and love for God. In such a case those conditions are present that are necessary to a valid reception; for if the possibility do not exist God regards the good will, and takes the will for the deed.

Baptism of blood is a voluntary martyr's death for the sake of Christ. The constancy which gives up life itself includes faith, charity, desire, and contrition.

Confirmation.

CONFIRMATION is a sacrament in which, through the laying on of the bishop's hands, prayer, and anointing, those who have been baptized are strengthened by the Holy Ghost so that they may firmly profess their faith and sincerely live up to it.

How does the bishop administer Confirmation?

1. He extends his hands over those to be confirmed, and prays the Holy Ghost to descend upon them with His sevenfold gifts. 2. He then lays his hand upon each one, and anoints him with holy chrism. 3. He gives him a slight blow on the cheek, saying, "Peace be with you." 4. He concludes by giving them all the episcopal benediction.

What does the imposition of hands signify?

It signifies the descent of the Holy Spirit, and particularly the protection of God under which the Christian is henceforth to remain.

How does the bishop anoint those to be confirmed?

He makes the sign of the cross with chrism on the forehead of each one, saying at the same time: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Of what does the chrism consist?

The chrism, which every year on Holy Thursday is blessed by the bishop with great solemnity, consists of the oil of olives and balsam.

What does the oil signify?

The oil signifies inward strength for the struggle against the enemies of our salvation. Oil was formerly used by soldiers and athletes to make their limbs supple and strong. As oil strengthens the limbs of the body, so does the Holy Spirit strengthen our souls for combat with sin.

Why is fragrant balsam mixed with the oil?

To signify that he who is confirmed receives grace to keep himself pure from the corruption of the world, and by a pious life give forth the sweet odor of virtue. Balsam serves to

preserve wounds from corruption, and gives forth a pleasing and fragrant odor.

Why does the bishop make the sign of the cross upon the forehead of the one to be confirmed?

To signify that a Christian should never be ashamed of the cross, but confess without fear his faith in Christ crucified. "For I am not ashamed of the Gospel. For it is the power of God unto salvation for every one that believeth" (Romans i. 16).

Why does the bishop after anointing him give him a slight blow on the cheek?

To remind him that, as he is now strong and accountable, he should be ready to suffer patiently any humiliation for Jesus' sake.

Why does he at the same time say, "Peace be with you"?

Because, having now received the fulness of divine grace and heavenly peace, he should carefully guard it as a consolation in every sorrow.

A priest thereupon dries with a piece of cotton the brow of the person being confirmed, in order to prevent the sacred chrism from being desecrated in any way.

What are the words of the benediction given by the bishop after Confirmation?

"May the Lord bless you out of Sion, that you may see the goods of Jerusalem all the days of your life, and have life everlasting. Amen."

Why are sponsors also ordained for Confirmation?

That they may first see that the person is confirmed, and then by deed and word aid him in the spiritual combat to which by this sacrament he has been dedicated.

The sponsor binds himself to the fulfilment of this duty by laying his hand on the right shoulder of the person being confirmed. He thus becomes his spiritual parent and guardian for the preservation of the grace of Confirmation. The same spiritual relationship and impediments of marriage exist as with sponsors in Baptism.

What does the Church require of sponsors in Confirmation?

They must be Catholics; they must be confirmed and old

enough to be able to fulfil their duties as sponsors. Parents cannot be sponsors for their children; nor can the same person be sponsor both at Baptism and Confirmation.

The Holy Eucharist.

THE Holy Eucharist is the true body and blood of Our Lord Jesus Christ, Who is really and substantially present under the appearances of bread and wine for the nourishment of our souls.

When do we receive the Holy Eucharist as a nourishment for our souls?

At holy communion, when we actually partake of the body and blood of Jesus Christ.

Communion means "union with." We also speak of receiving the Holy Eucharist, the Lord's supper, and the heavenly banquet.

When and where is communion given?

For those who are well communion is given in the church either during Mass after the priest has received, or it may be given when no Mass is being celebrated. Those who are sick can receive in their homes at any time.

How is communion administered in church?

1. The server or acolyte repeats the Confiteor, or general confession of sin. 2. Turning to the people, the priest recites two prayers imploring the remission of sin. 3. He exposes the consecrated Host with the words: "Behold the Lamb of God, Who taketh away the sins of the world." He then repeats three times: "Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed." 4. He places the consecrated Host upon the tongue of the communicant, saying: "May the body of Our Lord Jesus Christ preserve thy soul unto life everlasting. Amen." 5. Returning to the altar, the priest recites the communion prayer of the Church, and then gives the benediction.

When the attendant recites the Confiteor, he does so in the name of those who are about to receive. The following are the prayers of supplication at the end of the Confiteor: "May the Almighty God have mercy on you, forgive you your sins, and

lead you unto life everlasting. Amen." "May the almighty and merciful Lord grant you pardon, absolution, and full remission of all your sins. Amen."

How is holy communion given to the sick?

A bell is first rung, then the sacred Host is borne in procession to the house of the sick person, placed upon a table prepared for it, a prayer is said, and the place and those present are sprinkled with holy water. The priest then gives communion the same as in the church, except when the sick person receives it as viaticum; at such times the priest presents the consecrated Host, saying: "Brother (or, sister), receive as a holy viaticum the body of Our Lord Jesus Christ; may it protect thee from the evil spirit, and lead thee to eternal life. Amen."

When the communion is not given as viaticum, the priest repeats the same formula as is used in the church. The table on which the consecrated Host is placed must be covered with a clean white cloth, a cross, two lighted wax candles, and a vessel with holy water must also be provided. In this country the Blessed Sacrament is, of necessity, carried privately, with all out-door ceremonies omitted.

Why is the holy communion sometimes called Viaticum?

Because it is given to the sick person as food and sustenance for the last dangerous road to eternity.

For what other purpose besides being given in communion is the Holy Eucharist kept in the tabernacle?

In order that on appointed days and particular occasions it may be exposed to the devotion of the faithful, and bestow blessings upon them. At least six lighted candles must be used at the exposition of the Blessed Sacrament. For this ceremony the ciborium may be used; or when it is desired to give it more solemnity, an elegant receptacle called the monstrance, in which the consecrated Host may be seen. Benediction is given both with the ciborium and monstrance; when the latter is used it is called solemn benediction.

Why does the Church give this benediction of the Blessed Sacrament?

Because in the Blessed Sacrament Jesus Christ is actually

present and still blesses His followers, as when on earth He blessed the people and His disciples.

How is the benediction of the Blessed Sacrament given?

A hymn in honor of the Blessed Sacrament is sung, and the priest makes the sign of the cross over the people with the sacred Host, because every blessing comes from Christ's death upon the cross.

During the Benediction proper, as a mark of reverence the priest covers his shoulders and hands with a white silken cloth called the veil. During the exposition and benediction incense is offered up to the Blessed Sacrament as a sign of adoration.

Why do we have processions of the Blessed Sacrament?

That we may in a solemn manner present our adoration to the Saviour in the sacred Host, and openly profess our belief in His real presence.

On Corpus Christi we have the most solemn and imposing ceremonial for the exposition, benediction, and procession of the Blessed Sacrament (see page 256, at the explanation of the ecclesiastical year).

What is the meaning of the perpetual light that is kept burning before the altar on which the Blessed Sacrament is placed?

The perpetual light which must be kept burning continuously signifies: 1. The continued presence of Jesus Christ in the Blessed Sacrament. 2. The reverence and worship which are constantly due to Him. 3. That Jesus Christ is the light of the world.

The Sacrament of Penance.

PENANCE is a sacrament in which the priest, as the representative of God, forgives sins when the sinner is heartily sorry for them, confesses them sincerely, and is determined to do penance for them.

Where is the Sacrament of Penance administered?

In the church, where confessionals are erected. The sick and those who are deaf may make their confession in some other suitable place.

What vestments does the priest wear when hearing confession?

In addition to the cassock, the usual priestly garment, he wears a violet stole and the surplice.

The priest is seated, as a sign of his judicial power; the penitent, however, kneels, as a sign of reverence and humility.

How is the Sacrament of Penance administered?

1. The priest gives the penitent his blessing, and prays that God may give him grace to confess his sins fully and with contrite heart. 2. The penitent confesses his sins. 3. The priest gives him fatherly advice and warning, imposes the penance, and then, if worthy, gives him absolution.

What are the words of absolution?

"I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." As he pronounces these words, the priest makes the sign of the cross over the penitent.

Before and after absolution the priest repeats other short prayers, and finally dismisses the penitent with the words, "Go in peace, and pray for me," or some other suitable formula.

INDULGENCES.

What punishment is remitted in the Sacrament of Penance?

The eternal punishment is remitted in full; the temporal only in part. What remains, however, can be expiated by indulgences.

What is an indulgence?

It is a remission made, outside the Sacrament of Penance, of the temporal punishment still due for our sins already forgiven, and which punishment must be undergone here or in purgatory.

How does the Church remit the punishment due to sin?

The Church satisfies the divine justice out of the inexhaustible treasury of the merits of Christ and His saints.

The virtue and efficacy of indulgences flow from the spiritual treasury of the Church, which consists of the infinite merits of Christ and His saints. This treasury is to be considered the common property of the faithful which the Church administers and from which, by virtue of the communion of saints, making

us all members of one body, the abundance of one supplies the want of the other (II. Cor. viii. 14).

How many kinds of indulgences are there?

Two: plenary indulgences, which remit all the temporal punishment due to sin, and partial indulgences, by which only a portion of the punishment is remitted.

What do you understand by an indulgence of forty days, seven years, etc.?

A remission of so much temporal punishment as would have been remitted to him who under the ancient law of the Church did penance for forty days or for seven years. An indulgence of forty days is also called a quarantine.

What is the indulgence for the dying?

A plenary indulgence which the Church gives to the dying at the hour of death, after receiving the Viaticum. This is likewise called a general absolution. There is no fixed formula for bestowing indulgences; they may be gained by fulfilling the conditions prescribed at the time. The Church has a fixed formula only for the indulgence given to the dying. The assertion that the Church by indulgences pardons past or future sins, or that she dispenses indulgences for money, is a slander. True, the Church in bestowing indulgences sometimes prescribes, in addition to sincere repentance, that alms be given for worthy objects, as for example to build a church or found a hospital. This custom, praiseworthy in the beginning, in time became subject to abuse. All abuses were discontinued by order of the Council of Trent; the same council declared, however, that "the custom of granting indulgences to Christian people is exceedingly beneficial, and is confirmed by the authority of the holy council."

The Sacrament of Extreme Unction.

EXTREME Unction is a sacrament in which, through the anointing with holy oil and the prayer of the priest, the grace of God is imparted to the sick in danger of death, for the welfare of the soul, and often also for that of the body. This sacrament is called Extreme Unction, because it is usually the last sacred anointing administered by the Church.

How is Extreme Unction administered?

1. The priest, having presented to the sick person a crucifix to kiss, sprinkles him, others who are present, and the place itself with holy water, and then recites a series of prayers. 2. The Confiteor, or general confession, is then said in the usual manner. 3. The priest, making the sign of the cross three times, prays that through the imposition of his hands, and the intercession of the angels and saints, all power of the evil spirit may be extinguished in the sick person. 4. He anoints the five senses with holy oil in the form of the cross, repeating this prayer at each anointing: "Through this holy unction and His most tender mercy, may the Lord forgive thee whatever sins thou hast committed by thy sight, by thy hearing," etc. 5. The priest then prays for the spiritual and temporal welfare of the sick man, and gives him his blessing.

Why is oil used in this sacrament?

Because oil softens, strengthens, and heals, and is strikingly significant of the effects of the sacrament.

Why are the five senses anointed?

The five senses are anointed because, being the instruments of sin, their anointing signifies that our soul is cleansed from guilt. Extreme Unction is usually given immediately after the Viaticum. Penance, the Holy Viaticum, and Extreme Unction are sometimes called "the sacraments of the dying," or "the last sacraments."

How does the Church show her loving solicitude for the dying?

By ordaining special prayers and litanies to be offered up for them by the priest to obtain the grace of a happy death. These prayers are sometimes called the recommendation of a soul departing.

Holy Orders.

FOR instruction on this sacrament see under Thirteenth Sunday after Pentecost, page 305.

The Sacrament of Matrimony.

MATRIMONY is a sacrament in which a single man and a single woman are united in marriage, and receive grace from

God to fulfil the duties of their state faithfully until death. This sacrament imposes on the married couple the duty to live together in peace and love and conjugal fidelity, to bring up as Christians the children God may send them, and cheerfully share one another's joys and sorrows. The free consent of both parties to the sacrament is absolutely essential.

How is the Sacrament of Matrimony received?

The bridal pair declare before their pastor and two witnesses that they take one another as husband and wife, whereupon the priest blesses their union. A priest other than the pastor can officiate at this sacrament only when he has the permission of the pastor or bishop.

What is the ceremonial of this sacrament?

1. The bridal pair emphasize their consent by giving each other their right hand. 2. The priest with a blessing confirms their union in these words: "I join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost. Amen." In some places the priest winds the stole about the hands of the newly-married couple as a sign that this confirmation and ratification is done in God's name. 3. He blesses the wedding-ring, which is a symbol of their indissoluble union, and the love and fidelity of the married pair. 4. The bridal pair then receive the special and solemn matrimonial blessing. This is given during the bridal Mass, immediately after the Pater-noster. When the bride is a widow, or when the marriage takes place at a prohibited time, this special blessing is not given, since a second marriage does not truly represent the union of Christ with the Church.

Part Fourth.

EXPLANATION OF THE MASS; MORNING AND EVENING PRAYERS; DEVOTIONS FOR CONFESSION AND COMMUNION; THE STATIONS OF THE CROSS; PRAYERS FOR VARIOUS OCCASIONS, ETC.

The Holy Sacrifice of the Mass.

The Mass is the perpetual sacrifice of the New Law, in which Christ our Lord, under the appearances of bread and wine, offers Himself to His heavenly Father, by the hands of the priest, in an unbloody manner, as He once offered Himself on the cross in a bloody manner.

To celebrate the holy sacrifice of the Mass the priest needs: 1. The altar. 2. The chalice. 3. The prescribed vestments. 4. The Missal, or Mass-book, containing the formula of the Mass for each day. 5. The assistants, or acolytes.

The altar is the place consecrated by the bishop for offering up the holy sacrifice of the Mass. It represents the table at which Jesus instituted the Blessed Sacrament of the Altar, and has, therefore, the form of a table. We distinguish the high altar upon which, with us, the Blessed Sacrament is usually placed, and the side altars. On the altar of the Blessed Sacrament there is always a tabernacle, before which the sanctuary lamp is kept perpetually burning.

How must the altar be prepared for the sacrifice of the Mass?

The altar-table must be made of stone, within which are enclosed holy relics, and it must be covered with three linen cloths, and bear a crucifix with two candlesticks and wax candles. To

decorate the altar sacred images, reliquaries, and flowers may also be used.

Why must the altar be of stone, and why must it contain sacred relics?

Because it represents Christ, the corner-stone of the Church, and because in the early days of the Church Mass was usually offered up on the tombs of the holy martyrs.

Why must it be covered with linen cloths?

Partly as a sign of respect and reverence for the holy sacrifice, and partly to prevent the precious blood from falling to the floor, should any be spilled.

It is strictly prescribed that linen only shall be used for dressing the altar, as well as in the general use of the Church, first, in accordance with an old custom that owes its origin to the fact that the dead body of Christ was clothed with linen when laid in the sepulchre, and, moreover, on account of the significance usually attached to a linen garment, namely, sincerity and purity of heart (Acts xix. 8). These virtues are attained with difficulty by frequent prayer, vigilance, and self-denial, as pure linen cloth was formerly prepared by hard and toilsome labor.

Why is a crucifix placed on the altar?

To remind us that the holy sacrifice of the Mass is the unbloody renewal of the sacrifice of the cross.

The chalice is the vessel into which at the Offertory the priest pours the wine which is about to be changed into the blood of Christ.

The cup of the chalice, as distinguished from the stand or foot, must be made of gold, or at least of silver gold-plated inside, as a mark of the reverence due to the precious blood. To the chalice belongs the paten, or plate, which must also be gold or gold-plated. The chalice and paten are consecrated by the bishop. To prevent anything dropping into the chalice a small frame covering is provided, called the pall. Beneath the chalice and the sacred Host is placed a linen cloth called a corporal, from *corpus*, body, because the body of Our Lord is placed upon it. After Mass is over the corporal is placed in the burse. For cleaning the chalice, and also the lips and fingers of the priest, a small linen cloth is used, called a purificator. When the priest approaches the altar and until the Offertory, the chal-

ice is covered with a cloth called the veil, similar in color to the vestments used in the Mass.

THE VESTMENTS.

Why has the Church prescribed particular vestments for the officiating priest?

In order to remind us that the priest ministers at the altar, not in his own person, but as the representative of Jesus Christ, and that he celebrates a most sacred and divine mystery. In the Old Law God Himself prescribed and commanded explicitly the character of the vestments to be worn (Exodus xxviii. 43).

The particular vestments worn by the priest during the holy sacrifice of the Mass are: 1. The amice; 2, the alb; 3, the cincture; 4, the maniple; 5, the stole; 6, the chasuble.

The *amice* or shoulder-cloth of linen, which is first laid upon the head, then upon the neck and shoulders, of the priest, signifies "the helmet of salvation" (Ephes. vi. 17), with which the priest arms himself against the assaults of the evil spirit. The *alb*, a long white garment, is a symbol of the spotless innocence and perfect purity of soul and body with which the priest should approach the altar. The *cincture* is a symbol of priestly continence and chastity. The *maniple*, formerly a handkerchief borne on the left arm, is a symbol of penance, and of the [illegible] and burdens of the priestly calling. The *stole* was formerly an entire garment—indeed a splendid garb of honor and dignity; now, however, it is but a narrow strip placed over the shoulders and crossed upon the breast. It is worn not only during Mass, but also at the performance of every priestly function. Worn over the shoulders it signifies that the priest in his calling assumes the sweet yoke of the Lord. As a garb of splendor it symbolized the robe of immortality. The *chasuble* or outer garment is a symbol of holy love, and the yoke of the Lord which the priest joyfully bears. The covering for the head, worn by the priest, is called a *biretta*. The *cope* is worn in processions, at solemn Vespers, at blessings, and benedictions.

What is the meaning of the different colored vestments used by the Church?

1. White signifies innocence and spiritual joy, and is used on feasts of the Lord and of such saints as were not martyrs. 2. Red signifies love of God and martyrdom, and is therefore used at Whitsuntide and on the feasts of martyrs. 3. Green signifies hope of eternal life, and is used on the Sundays after Epiphany and Pentecost, when no other feast occurs. 4. Violet signifies humility and penance, and is therefore used during Lent and Advent, and on fast-days when on these days no other feast is to be celebrated. 5. Black is the color of sorrow, and is used on Good Friday and at Masses for the dead.

SYMBOLICAL OBJECTS USED DURING THE HOLY SACRIFICE OF THE MASS.

What objects are employed as symbols during Mass?

Lights and incense.

What do the lights on the altar signify?

They are symbolical: 1, of Jesus Christ, the God-man, the true Light of the world; 2, of faith which enlightens, hope which aspires, and charity which should always burn in our hearts; 3, they remind us also of the persecutions of the early Christians, who were forced to offer up the sacrifice in the dark catacombs or caves.

What is the meaning of incense?

Incense is a symbol of prayer which ascends to heaven as a sweet odor before God (Ps. cxl. 2). The incense is kept in a small vessel, from which it is taken with a spoon made for the purpose, and placed on the coals burning in the censer.

GENERAL CEREMONIES OBSERVED DURING THE HOLY SACRIFICE OF THE MASS.

What symbolical acts are most frequently used during Mass?

1. The sign of the cross; 2, genuflection or bending of the knee; 3, bowing of the head; 4, joining and lifting the hands; 5, imposing of hands; 6, striking the breast; 7, kissing sacred objects.

The sign of the cross: 1, reminds us of the death of Christ on the cross, which is commemorated in the Mass; 2, it gives to the objects so marked a certain dedication and sanctification; 3, it is an invocation for the grace, the blessing, and the pro-

tection of the Most High, for through the sign of the cross all blessings are given to us. The bending of the knee and bowing of the head are signs of adoration, respect, and homage. Joined and upraised hands indicate earnest supplication and entreaty for aid. The imposition of hands is a symbol of the bestowal of God's blessing and that of the Holy Ghost. The striking of the breast springs from the consciousness of culpability and unworthiness in the sight of God. The kissing of sacred objects, such as the gospel, the altar, etc., is an expression of reverence, of a pure and holy love, a longing for union and communion with God.

PRAYERS AT MASS.

THE PREPARATION AT THE FOOT OF THE ALTAR.

This prayer offered at the foot of the altar signifies our unworthiness to approach the Holy of holies, unless freed from sin.

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen. I will go in to the altar of God. To God Who giveth joy to my youth. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man. For Thou art God, my strength; why hast Thou cast me off? And why do I go sorrowful, whilst the enemy afflicteth me? Send forth Thy light and Thy truth: they have conducted me and brought me to Thy holy mount, and into Thy tabernacles. And I will go in to the altar of God; to God, Who giveth joy to my youth. To Thee, O God, my God, I will give praise on the harp: why art thou sad, O my soul, and why dost thou disquiet me? Hope in God, for I will still praise Him: the salvation of my countenance and my God. Glory be to the Father, and to the Son, and to the Holy Ghost.

Joining his hands and humbly bowing down the priest says

THE CONFITEOR.

I confess to Almighty God, to blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most

grievous fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to our Lord God for me.

P. May Almighty God have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

R. Amen.

The acolyte or server, in the name of the congregation, now recites the CONFITEOR. *Unite your prayers to his, and ask God to forgive you your sins. When the server is finished, the priest, with joined hands gives the* ABSOLUTION, *saying:*

P. May Almighty God have mercy on you, forgive you your sins, and bring you to everlasting life.

R. Amen.

Signing himself with the sign of the cross, he says:

P. May the almighty and merciful Lord grant us pardon, ✠ absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

P. Thou wilt turn, O Lord, and bring us to life.
R. And Thy people shall rejoice in Thee.
P. Show us, O Lord, Thy mercy.
R. And grant us Thy salvation.
P. O Lord, hear my prayer.
R. And let my cry come unto Thee.
P. The Lord be with you.
R. And with thy spirit.

Going up to the altar, the priest says in a low voice:

Take away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of holies: through Christ our Lord. Amen.

✠ *Bowing down, he kisses the altar and says:*

We beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

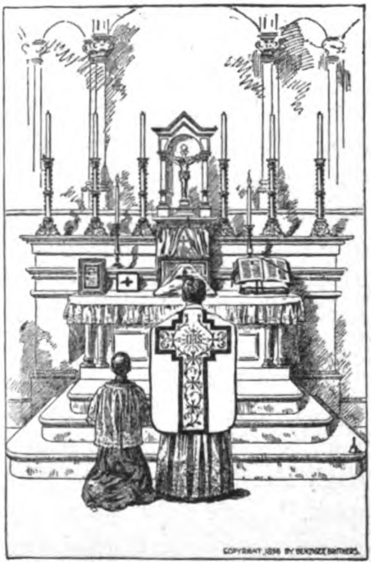
Then the priest, signing himself with the sign of the cross, reads the INTROIT.

The *Introit*, or *Entrance*, is so called because formerly it was sung when the bishop entered the church. It consists of two verses from Scripture and the "Glory be to the Father." The selection from Scripture at times expresses the spirit of the festival of the day.

Blessed be the Holy Trinity and Undivided Unity; we will give glory to Him, because He hath shown His mercy to us.



THE PRIEST GOES TO THE ALTAR.



THE PRAYER AT THE FOOT OF THE ALTAR.

Ps. O our Lord God, how wonderful is Thy name in all the earth!

Glory be, etc.

Blessed, etc., to *Ps.*

After the INTROIT *the* KYRIE *is sung.*

The *Kyrie* is a prayer for mercy offered by the priest, who stands at the centre of the altar. The responses are given by the acolytes. The words of the prayer are in the Greek tongue.

It is addressed to the Blessed Trinity, and is repeated three times to each person.

Lord, have mercy on us. (Three times.)
Christ, have mercy on us. (Three times.)
Lord, have mercy on us. (Three times.)

Afterward, standing at the middle of the altar, he says the GLORIA.

The *Gloria* is a solemn song of praise to the goodness and majesty of the Triune God, and begins with the words of the angel at the birth of Jesus, namely, "Glory be to God on high," etc.

Being a joyful hymn, it is not recited at Masses offered up for penitence or mourning, such as those in Advent, Lent, fast-days of precept, Masses for the dead, or whenever the priest wears violet vestments.

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son; O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Who takest away the sins of the world, receive our prayers; Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art Lord; Thou only, O Jesus Christ, together with the Holy Ghost, art most high in the glory of God the Father. Amen.

After the *Gloria* the priest, turning to the people, either speaks or sings the oft-repeated salutation, "Dominus vobiscum."—"The Lord be with you;" the server, or the choir at High Mass, answering, "Et cum spiritu tuo."—"And with thy spirit."

Then follows the COLLECT.

By the *Collect* we understand the prayer of the Church which is offered up by the priest in the name of all the faithful present. In this prayer all the wants and cares of the Church and her children are united and laid before God.

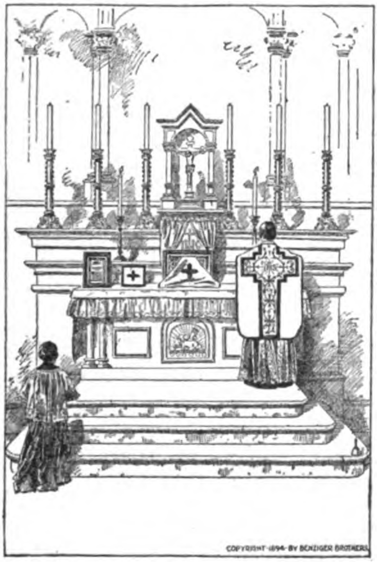
The *Collect* and other prayers, both at the holy sacrifice of the Mass and other religious services, begin with the word *Oremus—Let us pray*, calling on the people to offer up their prayers with the priest, who is the representative of all. They generally close with the following words: "Through Our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in union with the Holy Ghost, God forever and forever." To which the server or the choir answers for the people, "Amen."

Almighty and eternal God, we humbly beseech Thee mercifully to give ear to the prayers of Thy servant, which he offers

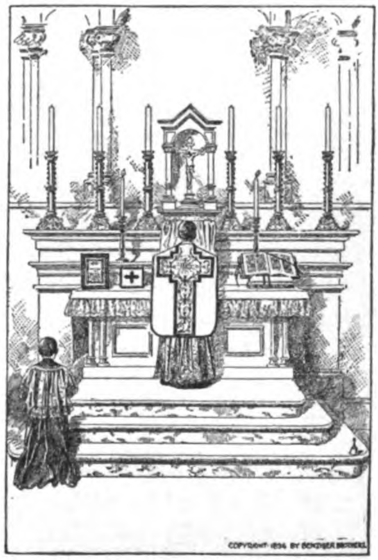
Thee in the name of Thy Church and in behalf of us Thy people: accept them to the honor of Thy name and the good of our souls; and grant us all those blessings which may in any way contribute to our salvation; through Our Lord Jesus Christ. Amen.

Then is read the EPISTLE *of the day, or the following may be read instead:*

Rejoice in the Lord always: again, I say, rejoice. Let your modesty be known to all men: The Lord is nigh. Be nothing



AT THE INTROIT.



AT THE KYRIE ELEISON.

solicitous: but in everything by prayer and supplication with thanksgiving let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye: and the God of peace shall be with you.

After this follows a species of interlude called the *Gradual*, which, in accordance with the feast, expresses either praise, thanks, longing, or petition.

At Easter it is called *Alleluia*, in times of penance *Tract*.

On certain feasts and at Masses for the dead another hymn is sung called *Sequence*.

THE GRADUAL.

Blessed art Thou, O Lord, Who beholdest the deep and sittest on the cherubim. *V*. Blessed art Thou, O Lord, in the firmament of heaven, and worthy of praise forever.

V. Blessed art Thou, O Lord, the God of our fathers, and worthy of praise forever.

While the book is being moved to the gospel side of the altar, the priest, standing in the middle, prays that he may worthily announce the Gospel of Christ, as follows:

Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the prophet Isaias with a burning coal; and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

May the Lord be in my heart, and on my lips, that I may worthily and in a becoming manner announce His holy Gospel. Amen.

Then, going to the gospel side of the altar, the priest says:

P. The Lord be with you.

R. And with thy spirit.

P. The continuation (or beginning) of the holy gospel according to *N*.

R. Glory be to Thee, O Lord.

Then is read the Gospel *of the day, or the following may be read:*

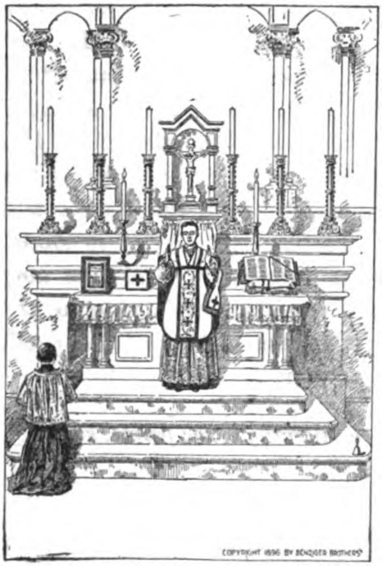
P. At that time Jesus said to His disciples; All power is given to Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.

R. Praise be to Thee, O Christ.

During the reading of the gospel the people stand as a sign of reverence for the word of God and a willingness to follow it. Each one also makes the sign of the cross on the forehead, lips,

and breast, to signify that he believes and maintains the truth of the Gospel, and will proclaim it with his lips, and with upright heart will abide by it.

After reading the gospel, the priest as a mark of respect kisses the book, and says in a low voice: By the words of the gospel may our sins be blotted out.



AFTER THE GLORIA.



AT THE EPISTLE.

On Sundays and holy-days a sermon is usually preached here, on the gospel of the day.

Then standing at the middle of the altar, with his hands joined, the priest says the NICENE CREED.

The *Creed* is the profession of faith made by the universal Church assembled in council at Nice in the year 325, and at Constantinople in the year 381. It begins with the Latin word "Credo,"—"I believe," and the name Credo has been applied to the entire prayer. On days of the week on which no feast occurs, or when the feast is that of a martyr, confessor, virgin, or widow only, the *Credo* is not said; nor is it said in Masses for the dead.

THE NICENE CREED.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one

Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, Light of light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made, Who for us men, and for our salvation, came down from heaven; and was incarnate by the Holy Ghost of the Virgin Mary; AND BECAME MAN. (*Here all kneel.*) He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures; ascended into heaven, sitteth at the right hand of the Father; and He is to come again with glory, to judge both the living and the dead; of His kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified: Who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

Then the priest kisses the altar, and turning to the people, says:

P. The Lord be with you.

R. And with thy spirit.

Let us pray.

Here follows the OFFERTORY.

This is a short extract from Holy Scripture which serves to illustrate the motive of the feast.

Formerly, during the chanting of the *Offertory*, the people brought their offerings to the altar. Of this custom we have a survival in the offerings on feast-days and in Masses for the dead.

Blessed be God the Father, and the only-begotten Son of God, as likewise the Holy Ghost; for He has shown mercy to us.

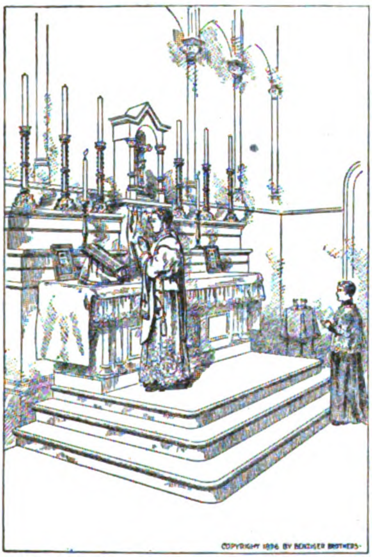
Then taking the paten with the Host, the priest offers it up, saying:

Accept, O holy Father, almighty, eternal God, this immaculate Host, which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences; and for all here present; as also for all faithful Chris-

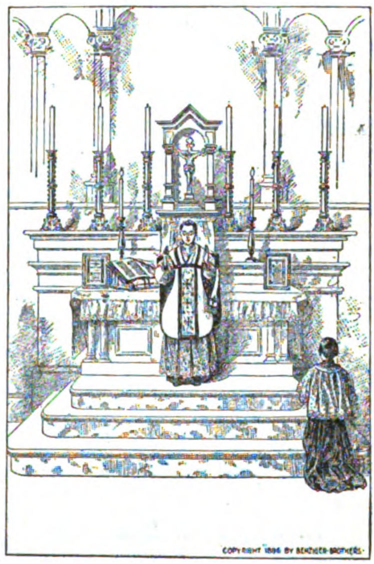
tians, both living and dead; that it may be profitable for my own and for their salvation unto life everlasting. Amen.

Then making the sign of the cross with the paten, he places the host upon the corporal. The priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

O God, ✠ Who, in creating human nature, didst wonderfully dignify it, and hast still more wonderfully renewed it, grant that, by the mystery of this water and wine, we may be made



AT THE GOSPEL.



BEFORE THE OFFERTORY.

partakers of His divinity Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee in the unity of, etc.

The host must be unleavened wheat bread, and the wine must be the pure unadulterated juice of the grape; for they must be similar to the offerings used by Christ at the Last Supper.

The water poured into the wine signifies the union of the divine and human natures in Christ, and also our union with Him in holy communion.

Then the priest takes the chalice, and offers it, saying:

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency that in the sight of Thy divine Majesty

it may ascend with the odor of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the altar, and slightly bowing down, he says:

In the spirit of humility, and with a contrite heart, let us be received by Thee, O Lord; and grant that the sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The priest, elevating his eyes towards heaven, and stretching out his hands, which he afterwards joins, makes the sign of the cross over the host and chalice, while he says:

Come, O sanctifier, almighty, eternal God, and bless ✠ this sacrifice prepared to Thy holy name.

The priest, with his hands joined, goes to the epistle side of the altar, where he washes his fingers. At the LAVABO *the priest recites a part of the 25th Psalm, as follows:*

I will wash my hands among the innocent, and will compass Thy altar, O Lord.

That I may hear the voice of Thy praise; and tell all Thy wondrous works.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Take not away my soul with the wicked, nor my life with bloody men.

In whose hands are iniquities: their right hand is filled with gifts.

But as for me, I have walked in my innocence: redeem me and have mercy on me.

My foot hath stood in the direct way; in the churches I will bless Thee, O Lord.

Returning and bowing before the middle of the altar with joined hands, the priest implores the Most Holy Trinity to receive the offering, in union with the sacrifice of the Saviour and the merits of His saints, in these words:

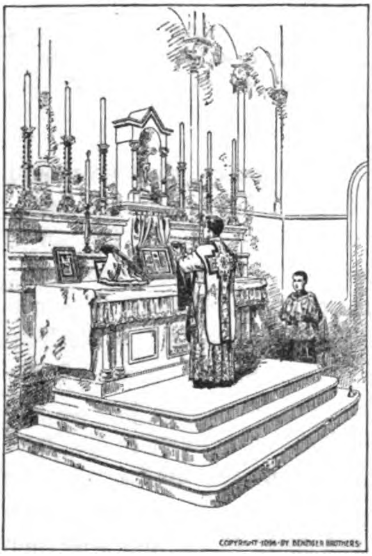
Receive, O Holy Trinity, this oblation which we make to Thee in memory of the passion, resurrection, and ascension of Our Lord Jesus Christ, and in honor of the blessed Mary ever virgin, of blessed John the Baptist, the holy apostles Peter and Paul, of these and of all the saints, that it may be available to their honor and our salvation: and may they vouchsafe to

intercede for us in heaven whose memory we celebrate on earth. Through the same Christ, our Lord. Amen.

Then he kisses the altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little, and says the ORATE, FRATRES.

Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty.

R. May the Lord receive the sacrifice from thy hands, to



AT THE OFFERING OF THE HOST.



AT THE OFFERING OF THE CHALICE.

the praise and glory of His name, and to our benefit, and that of all His holy Church.

P. Amen.

Then the Secret Prayers are recited. They are so called because uttered by the priest in a low voice. We again beg, with a special reference to the feast of the day, to have our offerings accepted by God. After this comes the Preface. This marks the transition or introduction to the second part of the Mass. This thanksgiving and glorifying of God in the Preface is governed by the feasts and time of the ecclesiastical year.

THE PREFACE.

P. Forever and ever.

R. Amen.

P. The Lord be with you.
R. And with thy spirit.

Here he lifts up his hands.

P. Lift up your hearts.
R. We have lifted them to the Lord.

He joins his hands before his breast and bows his head while he says:

P. Let us give thanks to our Lord God.
R. It is just and right.

He then disjoins his hands, and keeps them in this posture until the end of the PREFACE, *after which he again joins them, and bowing, says,* SANCTUS, *etc. When he says* BENEDICTUS, *etc., he crosses himself.*

THE PREFACE.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God. Who together with Thy only-begotten Son and the Holy Ghost art one God and one Lord; not in a singularity of one person, but in a trinity of one substance. For that which by Thy revelation we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction; that in the confession of a true and eternal Deity, distinctness in the persons, unity in the essence, and equality in the majesty may be adored. Whom the angels and archangels, the cherubim also and seraphim praise; and cease not daily to cry out with one voice, saying.

Here the bell is rung thrice.

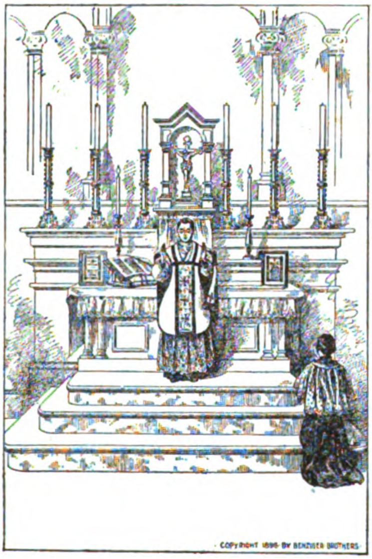
Holy, holy, holy Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in ✠ the name of the Lord. Hosanna in the highest!

These last are the words with which the people of Jerusalem greeted the Saviour on Palm Sunday. They call on us to greet Him in like manner, now that He is about to come to us in the Blessed Eucharist.

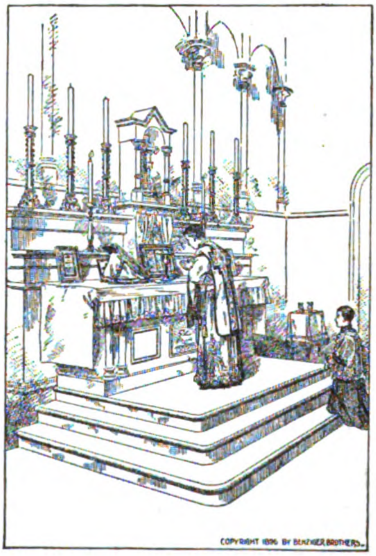
THE CANON OF THE MASS.

This most solemn part of the holy mysteries is so called because the word means, in Greek, a rule. The language is very grave and dignified, and it is read in a low voice to express

the silence of Christ in His passion, and His hiding at that time His glory and divinity, as well as to signify the vast importance of that common cause to all mankind, which the priest is then representing to the ear of God, and the reverence and awe with which priest and people ought to assist at these tremendous mysteries. The priest extending, raising, and joining his hands, (raising, too, his eyes, as if to direct his attention, and immediately lowering them), bows over the altar, and with his hands



AT THE ORATE FRATRES.



AT THE SANCTUS.

resting on the altar, invokes the Father of mercies, through Christ His Son, on the Church militant on earth. He continues:

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord (*he kisses the altar*), that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these holy ✠ unspotted sacrifices, which in the first place we offer Thee, for Thy holy Catholic Church; to which vouchsafe to grant peace, as also to preserve, unite, and govern it throughout the world; together with Thy servant *N.* our Pope, *N.* our Bishop, as also all orthodox believers and professors of the Catholic and apostolic faith.

THE COMMEMORATION OF THE LIVING.

The preceding prayer contained the offering of the sacrifice for the whole Church, but with holy importunity the priest renews the oblation for those recommended to him, and for all who hear the Mass.

Be mindful, O Lord, of Thy servants and handmaids *N.* and *N.*

Here the priest joins his hands, and prays, as we all should, for those for whom he specially intends to pray; then extending his hands, he proceeds:

And of all here present, whose faith is known and devotion apparent unto Thee, for whom we offer, or who offer up to Thee this sacrifice of praise for themselves, their families and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Then putting himself in communion with those blessed members of the Church triumphant in heaven, he implores them to unite with him in the sacrifice.

Communicating with, and honoring the memory, in the first place, of the ever-glorious Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence. Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy saints, through whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading the hands, in the manner of the ancient sacrifices, over the host and chalice, he again renews the oblation, saying, while the server rings the bell to recall the attention of the people:

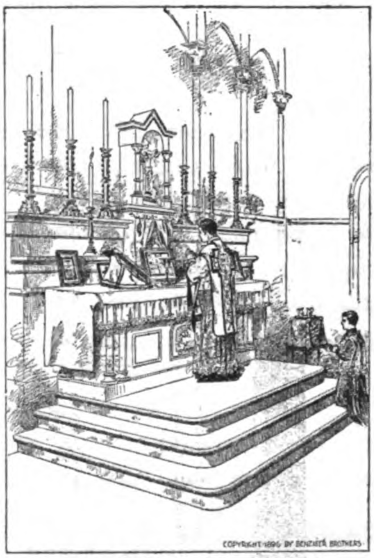
We therefore beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family, and to dispose our days in Thy peace; preserve us from eternal damnation, and number us in the flock of Thine elect. Through Christ our Lord. Amen.

As the priest closes this prayer, he joins his hands, and continues solemnly signing the oblation with the sign of the cross; imploring the Almighty to effect the miraculous change which His divine Son instituted and first performed.

Which oblation do Thou, O God, vouchsafe in all respects to make in all things (*he makes the sign of the cross three times over the oblation*) ✠ blessed, ✠ approved, ✠ ratified, reasonable, and acceptable (*he makes the sign of the cross once over the host and once over the chalice*), ✠ that it may become



AT THE MEMENTO FOR THE LIVING.



AT THE MEMENTO FOR THE DEAD.

to us the ✠ body and ✠ blood of Thy most beloved Son, Jesus Christ our Lord.

THE CONSECRATION.

The awful moment of the Mass has come. The bread and wine are to be consecrated in Christ's own words, pronounced by the priest. While the angels, in adoring awe, bow around the altar, the priest performs this most essential part of the sacrifice, in which the body and blood of Christ are really exhibited and presented to God, and Christ is mystically immolated. Who the day before He suffered (*he takes up the host*), took bread into His holy and venerable hands (*raising his eyes towards heaven*), and with His eyes lifted up towards heaven,

to God, His Almighty Father: giving thanks to Thee (*he makes the sign of the cross over the host*), did bless, break, and give to His disciples, saying: Take and eat ye all of this:

Holding the host between his forefingers and thumbs he pronounces the words of consecration secretly, distinctly, and attentively.

FOR THIS IS MY BODY.

Having pronounced the words of consecration, while all the people kneel in profound and silent adoration, the priest, kneeling, adores the sacred host: rising, he elevates it, amid the ringing of the bell; and then placing it on the corporal, again adores it.

After this he never disjoins his forefingers and thumbs, except when he is to take the host, until the ablution.

In like manner, after He had supped (*he takes the chalice in both hands*), taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks (*holding the chalice in the left hand, the priest makes the sign of the cross over it with his right*), He bless✠ed, and gave to His disciples, saying: Take and drink ye all of this:

The priest then pronounces the words of consecration over the chalice, holding it slightly elevated, saying:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

The words of consecration having been pronounced, he places the chalice on the corporal, and says in secret:

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, he adores; rising, he elevates the chalice for the adoration of the faithful while the bell rings thrice again; then the priest replaces the chalice on the corporal, covers it, and again adoring, proceeds, extending his hands:

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed passion of the same Christ Thy Son our Lord, His resurrection from hell, and glorious ascension into heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants,

Here the priest joins his hands, and makes the sign of the cross three times over the sacred host and chalice simultaneously.

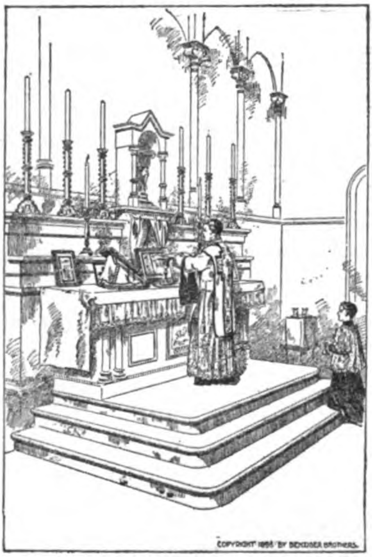
A pure ✠ host, a holy ✠ host, an immaculate ✠ host.

He then makes the sign of the cross once over the sacred host and once over the chalice, saying:

The holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Then extending his hands, he proceeds:

Upon which vouchsafe to look with a propitious and serene countenance, and to accept them, as Thou wast graciously pleased to accept the gifts of Thy just servant Abel and the sacrifice of



At the Hanc Igitur.



At the Elevation of the Host.

our Patriarch Abraham, and that which the high-priest Melchisedech offered to Thee, a holy sacrifice, an immaculate host.

Bowing down profoundly, with his hands joined and placed upon the altar, he says:

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy angel to Thy altar on high, in the sight of Thy divine Majesty, that as many of us (*he kisses the altar*) as by participation at this altar shall receive the most sacred (*he joins his hands and makes the sign of the cross once over the sacred host and once over the chalice*) ✠ body and ✠ blood of Thy Son (*making the sign of the cross on himself*), may be filled with all heavenly ✠ benediction and

grace. (*Joining his hands.*) Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD.

Be mindful, O Lord, of Thy servants and handmaids *N.* and *N.*, who are gone before us with the sign of faith, and slumber in the sleep of peace.

Here he pauses to recommend the souls for whom he especially desires to pray; and all should do the same, for it is not only his sacrifice, but theirs.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace: through the same Christ our Lord. Amen.

Here striking his breast and raising his voice slightly:

And to us sinners Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints: into whose company we beseech Thee to admit us, not as a rewarder of our merit, but as a free bestower of pardon. Through Christ our Lord.

By whom, O Lord, Thou dost always create (*the priest makes the sign of the cross three times over the host and chalice simultaneously, saying:*) sancti✠fy, quick✠en, bless, ✠ and give us all these good things.

The priest then uncovers the chalice, genuflects; and taking the sacred host in his right hand, and holding the chalice with his left, he makes the sign of the cross three times over the chalice, saying:

Through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the ✠ Father almighty, in the unity of the Holy ✠ Ghost, all honor and glory.

He here replaces the sacred host upon the corporal, covers the chalice, and makes a genuflection; and rising again, he says aloud:

P. Forever and ever.

R. Amen.

Let us pray.

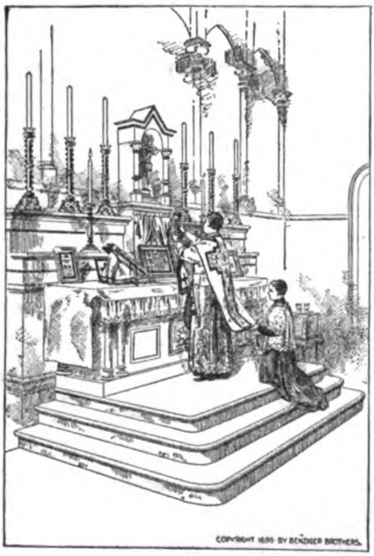
Instructed by Thy saving precepts, and following Thy divine instruction, we presume to say:

Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation.

R. But deliver us from evil.

P. Amen.

The "Our Father" or "Lord's Prayer" is here repeated because by holy communion we become, in the fullest sense,



AT THE ELEVATION OF THE CHALICE.



AT THE PATER NOSTER.

children of God; it is moreover truly a daily bread, preserving us from temptation and evil.

Taking the paten between his first and second fingers, the priest says:

Deliver us, O Lord, we beseech Thee, from all evils, past and present, and by the intercession of the blessed and glorious ever Virgin Mary Mother of God, Thy holy apostles (*here he makes the sign of the cross on himself with the paten*) Peter and Paul, and Andrew, and all the saints (*kisses the paten*), grant peace in our days, that through the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

Sliding the paten under the host, he uncovers the chalice and makes a genuflection; and taking the host, breaks it over the chalice, and says:

Through the same Jesus Christ, Thy Son our Lord,

Placing the part in his right hand on the paten, he breaks a particle from the other part, and says:

Who, with Thee and the Holy Ghost, liveth and reigneth, God,

Placing on the paten what remains in his left hand of the sacred host and holding in his right hand, over the chalice, the particle he has broken off, he says aloud:

V. World without end.

R. Amen.

Making the sign of the cross over the chalice with the particle of the sacred host, he says:

V. May the peace ✠ of the Lord be ✠ always with ✠ you.

R. And with thy spirit.

He then puts the particle of the host into the chalice, saying in a low voice:

May this mixture and consecration of the body and blood of Our Lord Jesus Christ be to us that receive it effectual to eternal life. Amen.

The breaking of the sacred host into three parts is symbolical of the violent death of Christ. A part of the consecrated host is mingled with the precious blood as a sign that Christ is here present as the risen and transfigured Redeemer, His body and blood reunited.

He covers the chalice, makes a genuflection, and then bowing down and striking his breast three times, he says:

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, grant us peace.

[*In Masses for the dead the priest says twice, "Give them rest," and lastly, "Give them eternal rest."*]

Then inclining toward the altar with hands joined upon it, the priest says the following prayers:

P. Lord Jesus Christ, Who said to Thy apostles, I leave you peace, I give you My peace, regard not my sins, but the faith of Thy Church; and grant her that peace and unity which is agreeable to Thy will; Who livest and reignest forever and ever. Amen.

P. Lord Jesus Christ, Son of the living God, Who, according to the will of Thy Father, hast by Thy death, through the cooperation of the Holy Ghost, given life to the world, deliver me by this Thy most sacred body and blood from all my iniquities, and from all evils; and make me always adhere to Thy commandments, and never suffer me to be separated from Thee; Who livest and reignest with God the Father, etc. Amen.

Let not, O Lord Jesus Christ, the participation of Thy body,



AT THE DOMINE NON SUM DIGNUS.



AT THE COMMUNION.

which I, though unworthy, presume to receive, turn to my judgment and condemnation; but, through Thy mercy, may it be to me a safeguard and remedy, both for soul and body: Who with God the Father, in the unity of the Holy Ghost, livest and reignest God, forever and ever. Amen.

THE COMMUNION.

Making a genuflection, and taking the host in his hands, the priest says:

I will take the bread of heaven, and call upon the name of the Lord.

Then slightly bending, he takes both parts of the sacred host, and striking his breast, he says three times, humbly and with devotion, while the bell is rung thrice:

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Signing himself with the sacred host, he reverently consumes it, saying:

May the body of Our Lord ✠ Jesus Christ preserve my soul to life everlasting. Amen.

He then joins his hands, and bows down in silent meditation and thanksgiving. After which he uncovers the chalice, makes a genuflection, and collecting on the paten any particles which remain on the corporal, says:

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising, I will call upon the Lord, and shall be saved from my enemies.

Taking the chalice in his right hand, and making the sign of the cross with it on himself, he says the following prayer:

✠ May the blood of Our Lord Jesus Christ preserve my soul to everlasting life. Amen.

He then reverently takes the precious blood.

Those who are to communicate go up to the sanctuary at the *Domine, non sum dignus*, when the bell rings; the acolyte or server spreads a cloth before them, and says the Confiteor. During the Confiteor the priest removes from the tabernacle of the altar the ciborium or vessel containing the Blessed Sacrament; and placing it upon the corporal he makes a genuflection.

Turning to the communicants, he pronounces the absolution:

May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Signing them with the sign of the cross, he continues:

P. May the almighty and merciful Lord grant you pardon, ✠ absolution, and remission of your sins.

R. Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says:

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

And then he repeats three times:

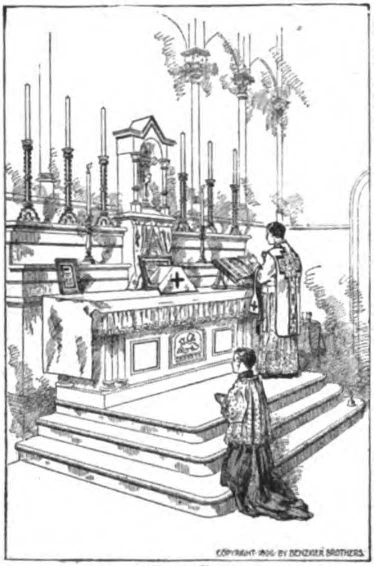
Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

Descending the steps of the altar to the communicants, he administers the holy communion, saying to each :

May the body of Our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Returning to the altar, the priest covers the ciborium and replaces it in the tabernacle. The acolyte pours a little wine into the chalice, and the priest takes the first ablution, saying :

Grant, O Lord, that what we have taken with our mouth



AT THE POST-COMMUNION.



AT THE BLESSING.

we may receive with a pure mind; and of a temporal gift may it become to us an eternal remedy.

Here the acolyte, at the epistle corner, pours wine and water into the chalice, over the priest's fingers, and the priest, returning to the middle of the altar, wipes his fingers and takes the second ablution, saying :

May Thy body, O Lord, which I have received, and Thy blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with pure and holy sacraments. Who livest and reignest, world without end. Amen.

Then he wipes his lips and the chalice, which he covers, and having folded the corporal, places it on the altar, as at first ; he then goes to the book, and reads

THE COMMUNION.

We bless the God of heaven, and we will praise Him in the sight of all the living: because He hath shown us His mercy.

Then, going to the middle of the altar, he turns to the people, and says:

P. The Lord be with you.
R. And with thy spirit.

Then, returning to the missal, he reads the post-communions; at the end of the first and last of which the server answers, "Amen."

FOR THE POST-COMMUNION.

Pour forth upon us, O Lord, the spirit of Thy love, that, by Thy mercy, Thou mayst make those of one mind whom Thou hast fed with one celestial food. Through Our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, etc.

Graciously hear the prayers of Thy family, O Almighty God, and grant that these sacred mysteries which we have received from Thee may by Thy grace be preserved incorrupt within us. Through Our Lord, etc.

Again turning to the people, he says:

P. The Lord be with you.
R. And with thy spirit.
P. Go, the Mass is ended.
R. Thanks be to God.

When the GLORIA *has been omitted, and when violet is worn, instead of "Go, the Mass is ended," he says:*

P. Let us bless the Lord.
R. Thanks be to God.

In Masses for the dead, however, he says:

P. May they rest in peace.
R. Amen.

Bowing down before the altar, the priest recites the following:

Let the performance of my homage be pleasing to Thee, O Holy Trinity; and grant that the sacrifice which I, unworthy, have offered up in the sight of Thy majesty, may be acceptable

to Thee, and through Thy mercy be a propitiation for me and all those for whom I have offered it. Through, etc.

The priest then kisses the altar, and turning to the people, gives the blessing.

May Almighty God, ✠ the Father, Son, and Holy Ghost, bless you.

R. Amen.

Then turning to the gospel side of the altar, he says:

P. The Lord be with you.

R. And with thy spirit.

He then makes the sign of the cross, first upon the altar, and then upon his forehead, lips, and breast, and then reads the Gospel:

P. The beginning of the Gospel according to St. John.

R. Glory be to Thee, O Lord.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to be made the sons of God; to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH (*Here all kneel*) and dwelt among us; and we saw His glory, as it were the glory of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

A Method of Hearing Mass Spiritually,

WHICH MAY BE USED BY THOSE WHO ARE PREVENTED FROM GOING TO CHURCH.

A GOOD INTENTION BEFORE MASS.

I BELIEVE, Lord Jesus, that in the Last Supper Thou didst offer up a true sacrifice; I believe it because Thou hast made it known to us through the Catholic Church, which from the apostles' times has constantly taught it to us. Since Thou didst command the apostles and the priests ordained by them, to do the same till the end of time, I therefore offer to Thee, with the priest, this holy sacrifice of the Mass (which I believe to be one with that offered on Mount Calvary), to Thy honor and glory, in acknowledgment of my most bounden service, in thanksgiving for the innumerable benefits which Thou hast conferred upon me and upon the whole world, in satisfaction for my sins and the sins of all mankind, and for obtaining the grace of perfect contrition for my sins. I also offer to Thee this holy Mass for my friends, benefactors, for those for whom I am bound, and for whom Thou willest me to pray. I also offer it for my enemies, that they may be converted, for all the faithful departed, particularly for my parents and relatives, and for the welfare of all Christendom.

I. HEARTFELT DESIRE TO PARTICIPATE IN THE HOLY SACRIFICE.

Most Holy Trinity, God, Father, Son, and Holy Ghost, almighty source of all things; my best Father, my merciful Redeemer, the Fountain of my sanctification and happiness, I, Thy most unworthy creature, venture to appear before Thee, to show Thee, my true God and Creator, all honor, adoration, and trustful submission; to thank Thee for the innumerable benefits which I have received from Thee; to praise Thee for Thy glory (for I am created for Thy praise); to implore Thy mercies, and to appease Thy justice, because I have so often and so grievously sinned against Thee. All this I cannot do in a worthier and more perfect manner than by hearing, with faith and devotion, holy Mass. For in that holy sacrifice is offered to Thee the most sublime sacrifice of praise and thanksgiving, the most efficacious sacrifice of supplication and propitiation, the most worthy

sacrifice of salvation for the living and the dead. But because I cannot this day be present bodily at the holy Mass, I will, at least in spirit, place myself before the altar where Jesus Christ in an unbloody manner offers Himself, O heavenly Father, to Thee. With this glorious sacrifice I unite my present prayer; I fervently desire, united with the Son of God, in the strongest manner to praise, love, supplicate Thee, O heavenly Father, to repair all the wrong and shame that I have wrought, and completely to accomplish all that can be accomplished by the holy sacrifice of the Mass. To this end give me Thy divine grace, and grant that I may perform all this with sincere devotion. Amen.

II. CONTRITION FOR SINS, WITH FAITH AND CONFIDENCE IN JESUS CHRIST, AND AN OFFERING OF HIS PRECIOUS MERITS.

Holy Father, I confess with sorrow that I have seldom served Thee with an undivided heart, but rather have often offended Thee, and by my slothfulness and neglect have brought upon myself infinitely great guilt before Thee. I therefore take refuge in the merits of Thy beloved Son, now present upon the altar, Who so freely commends and imparts to us His grace and favor. In the holy sacrifice of the Mass Jesus offers to Thee, for me, the highest veneration and love, the most perfect praise, the most hearty thanksgiving, and the most kind expiation. For the perfect forgiveness of my sins, O heavenly Father, I offer to Thee the whole suffering and death of Jesus Christ, which now, in an unbloody manner, is renewed upon the altar. O most benign Father, Thy Son has suffered and died even for me, a poor sinner. With thankful love I bring before Thee as a precious and pleasing offering, the infinite merits of His suffering and death. I firmly trust that, on account of this inestimable sacrifice of Thy Son, Thou wilt not regard my guilt, and that Thou wilt increase in me Thy graces. Amen.

O Father of mercies, and God of all consolation, to Thee I turn for help and grace. Graciously look upon my misery and wretchedness, and let my supplications come before Thee. That I may the more surely be heard by Thee, I appear before the throne of Thy grace, which for our salvation, is set up in the holy sacrifice of the Mass, where the innocent Lamb of God is mysteriously offered up to Thee, holy Father, Almighty God,

for the remission of our sins. Regard, I beseech Thee, the innocence of this holy sacrifice, and for the sake thereof extend to me Thy mercy. O my Saviour, how great is Thy love for me which, to make satisfaction for my sins, and to gain me the grace of Thy Father, impelled Thee to endure for me such bitter pains, and even death itself. Oh, how great is yet Thy love for me, which causes Thee, in every holy Mass to renew, in an unbloody manner, Thy death of propitiation, in order to apply and communicate to me Thy merits. With my whole heart I thank Thee for Thy great love, and from the depths of my soul I beseech Thee to make me a partaker of the fruits of it, and to strengthen and confirm me by the grace of the Holy Ghost, that I may detest sin and all unholy living, that I may crucify my flesh, with all its passions, deny myself, and follow in Thy footsteps, that all my thoughts and words, all that I do or leave undone, may be a living service of God, and a sacrifice well pleasing to Him.

As Thou hast offered up Thyself to Thy heavenly Father, so take me also in the arms of Thy love and mercy, and present me, a poor erring sinner, as an offering to Thy Father, and let me no more be separated from His love. Amen.

III. ADORATION OF THE MOST HOLY BODY AND BLOOD OF JESUS CHRIST, UNDER THE APPEARANCES OF BREAD AND WINE.

O most holy Jesus, before Thee the heavenly choirs kneel and adore; with them I lift up my voice and cry, Holy, holy, holy, art Thou, O Lord of hosts. Heaven and earth are full of Thy grace and glory. Thou art present, O Jesus, under the appearances of bread and wine. Hear, O hear my prayer. I strike my breast and confess my unworthiness; but with firm confidence I implore Thee, O Jesus, be merciful to me. O most benign Jesus, forgive me my sins. O holy blood, wash me from my sins. O precious blood of Jesus, O blood of Jesus, rich in grace, cry out to Heaven for mercy upon me. Most holy God, receive this precious blood, together with the love through which it was shed; receive it as an offering of my love and thankfulness, for the greatest glory of Thy name; for the forgiveness of my sins; in satisfaction of the punishments which I have deserved; for the washing away of the stains of my guilt, as reparation for all my neglects, and as amends for

all the sins which I have committed through ignorance or frailty; receive it also as a sacrifice for the consolation of the afflicted; for the conversion of sinners; for the recovery of the sick and suffering; for the strengthening of those who draw near to death; for the refreshment, purification, and deliverance of the souls of the departed in purgatory. Amen.

IV. UNSHAKEN CONFIDENCE IN JESUS CHRIST.

To Thee, O most benign Jesus, I lift up my eyes and my heart. Oh, turn upon me Thy gracious countenance, and Thy true love. Behold, O Lord, my manifest need, and the great danger of my soul. Oh, receive me, Thou Who art my only true mediator and helper. Be Thou, through the holy sacrifice of the Mass, my salvation, and obtain for me the entire remission of my sins. Oh, represent to Thy Father how cruelly Thou wast scourged, crowned, crucified, and put to death for us, and thereby reconcile with the strict justice of God me, a miserable sinner. Amen.

Our Father. Hail Mary.

V. HE WHO ASKS IN THE NAME OF JESUS SHALL RECEIVE.

O Lamb of God, Who suffered for us miserable sinners, have mercy upon me, and offer up to the Father Thy passion for the forgiveness of my sins. O Lamb of God, Who died for us miserable sinners, have mercy upon me, and offer up to God Thy death in satisfaction for my sins! O Lamb of God, Who didst sacrifice Thyself for us miserable sinners, have mercy upon me, and offer up Thy holy blood to the Father for the cleansing of my soul.

Heavenly Father, I offer to Thee this precious and most worthy oblation. My sins are more in number than the hairs of my head, but, O just and merciful God, lay this precious offering in the one scale and my sins in the other, and that will far outweigh my guilt. O merciful, O holy God, give me Thy blessing before I end my prayer, and through this blessing let me obtain grace at once to begin to amend my life, and to renounce whatever is sinful and displeasing to thee. Support me in my weakness; strengthen me when temptations assail me, and let me never forget that Thou art near me.

O precious day! but perhaps the last of my life. O happy

day! if it shall make me better. Holy Mother of God, Mary, holy angels and friends of God, pray for me and lead me in the way of truth. O God, grant Thy love to the living, and Thy peace to the dead. Amen.

A Method of Hearing Mass

FOR THOSE WHO WISH TO UNITE THEIR PRAYERS WITH THOSE OF THE PRIEST.

PRAYER BEFORE MASS.

ETERNAL FATHER, I offer to Thee the sacrifice which Jesus Christ, Thy beloved Son, offered to Thee by the oblation of Himself upon the cross, and which He is now about to renew upon the altar. I offer it to Thee as a just tribute of adoration and praise, in thanksgiving for the innumerable benefits Thou dost bestow on me, to propitiate Thy justice, which I have outraged, to make due atonement for my sins, to plead for myself, for holy Church, for all mankind, and for the souls of the just suffering in purgatory.

AT THE COMMENCEMENT OF THE MASS.

How can I venture, O my God, to appear before Thy face, and take part in the sublime and spotless sacrifice which is soon to be offered to Thy divine majesty? I am but dust and ashes, a poor and miserable mortal. Nay, more, I have often and grievously offended against Thee, the infinite God; my soul is burdened with many sins and stained with guilt. But if in Thy justice Thou art angry with me, I take refuge in Thy merciful loving-kindness, trusting that for the sake of Jesus Christ, our Lord, my sinful soul can and shall be cleansed in His precious blood. Behold me prostrate before Thee, in deep compunction for my sins, because I have thereby offended against Thee, Who art my strict judge, and also my loving Father, my greatest benefactor, the highest good, most perfect, most worthy of my love. I confess before Thee, O infinite and eternal God, and before the whole company of heaven, the Blessed Virgin Mary, the glorious archangel Michael, blessed John the Baptist, the holy apostles Peter and Paul, and all the angels and saints, that I have sinned through my fault, my grievous fault; but I beseech Thee to pardon me for Christ's sake, through the inter-

cession of the Blessed Virgin Mary and all the angels and saints of heaven, that with a joyful heart I may offer to Thee this holy sacrifice in union with the priest. I am fully resolved never again to offend against Thee, but, with the assistance of Thy grace, to serve Thee faithfully unto my life's end.

JOIN WITH THE PRIEST IN RECITING THREE TIMES:

Kyrie eleison.
Christe eleison.
Kyrie eleison.

AT THE GLORIA.

Glory be to God in the highest, and on earth peace to men of good will. With all the angelic choirs we praise Thee, we adore Thee for Thy great glory and majesty. We bless Thee, we thank Thee, Eternal Father, for the decree of Thy mercy and charity, whereby Thou hast given Thy only-begotten Son for our salvation. We bless Thee, we thank Thee, O Lord Jesus Christ, Son of God, our Saviour, for Thy infinite condescension in becoming man for us, in suffering and dying for us, and now renewing upon the altar the mystery of our redemption. We bless Thee, we thank Thee, O life-giving Spirit, for the plenteousness of grace wherewith, for the sake of Christ's merits, Thou dost live and operate in the holy Catholic Church, and in all her faithful children. Manifest in our souls the power of Thy grace; cleanse and sanctify them, that they may form a diadem of glory for our Lord and Saviour Jesus Christ; that we may honor Him to all eternity, and in His presence praise and magnify God with all angels and saints in the courts of heaven. Amen.

AT THE COLLECTS.

Almighty and everlasting God, Who hast given to Thy servants, in the confession of the true faith, to acknowledge the glory of the eternal Trinity, and to adore the unity in the power of Thy majesty: grant that by steadfastness in this faith we may ever be defended from all adversities. Through Jesus Christ our Lord.

Lord Jesus Christ, Who wert subject to Mary and Joseph, and by Thy sublime virtues didst sanctify family life, grant that, by the intercession of the parents who watched over Thee, we

may be imitators of the Holy Trinity on earth and be admitted to their blessed company in heaven. Who livest and reignest forever and ever. Amen.

FOR THE EPISTLE. (COL. iii. 12–17.)

Brethren: Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience: bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so do you also. But above all these things have charity, which is the bond of perfection. And let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom. Teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do, in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him.

AT THE GOSPEL.

Speak, Lord, for Thy servant heareth. To whom shall we go: Thou hast the words of eternal life. Purify, O Lord, my heart; enlighten my understanding, animate my will, that Thy divine word may be to me a seed which shall strike root, spring up, and bear fruit a hundredfold,—the fruit of virtue and holiness—to Thy glory and my eternal salvation.

(Luke ii. 42–52.) When Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and His parents knew it not. And thinking that He was in the company, they came a day's journey, and sought Him among their kinsfolk and acquaintance. And not finding Him, they returned into Jerusalem, seeking Him. And it came to pass, that, after three days, they found Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that

you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them. And His Mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.

AT THE CREDO.

When the Creed is read, repeat it silently, with reverence and faith.

AT THE OFFERTORY.

Accept, O Lord, this offering of bread and wine, which we make to Thee by the hands of Thy priest. It will soon be changed, as Thy well-beloved Son has ordained, into His true flesh and blood, and so it becomes a real sacrifice, the only sacrifice worthy to be offered to Thy divine majesty. Grant that these gifts as coming from us may find acceptance in Thy sight; grant that they may avail to wipe out our countless sins and shortcomings, that they may ascend as an odor of sweetness to the throne of Thy grace, and may thence descend in a copious shower of blessings for our health and salvation, and that of the whole world.

With this oblation we lay our heart and our whole self upon the altar in union with Thy beloved Son. Purify us, sanctify us, dispose of us and of all we have according to Thy good pleasure. From Thy divine hand we will take whatever Thy wise providence shall appoint: toil and weariness, trial and sorrow, sickness and death, for we know that Thou dost guide and direct all things for our greater good and our eternal welfare, and dost only afflict and chastise us for our ultimate advantage. Give us patience and pious resignation to Thy holy will, and the grace to persevere unto the end in the way of Thy commandments.

In this solemn moment we will put far from us all earthly thoughts and desires, and ascend in spirit to heaven, and there take our stand among the blessed company of angels and saints by whom, and for whom, this sacrifice of praise is offered to Thee, O Lord, in thanksgiving for all the favors Thou hast bestowed on them, for the merits they have gained, the heroic acts

of virtue they have performed through the help of Thy grace, for the unspeakable glory and felicity which Thou hast given to them as their portion forever. May all these happy denizens of heaven, especially the one whose memory the Church celebrates to-day, or whose relics repose upon this altar, vouchsafe to intercede for us before Thy throne, that what we do to their honor may avail for our profit and salvation.

AT THE PREFACE.

With recollection of mind we lift up our hearts to Thee, O Lord, and render thanks anew to Thy divine majesty. For it is meet and just, right and salutary, that we should always and in all places give thanks to Thee. There is no time, no place, wherein we are not recipients of Thy bounteous gifts; there is no time, no place, wherein Thou, O merciful Father, dost not look upon us, ready to pour out upon us the riches of Thy grace, desirous to make us partakers in the infinite treasure of the merits of Thy Son. May we ever have a lively sense of Thy watchful care over us, of Thy ever-present majesty, for in Thee we live, and move, and are. May we never grow weary of Thy praise here on earth, and hereafter may we continue to laud and magnify Thee with the blessed company of heaven, who cease not to cry: "Holy, holy, holy, Lord God of hosts; heaven and earth are full of Thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest."

AT THE CANON.

The nearer the solemn moment approaches, my God, when Thy only-begotten Son in His divinity and humanity becomes present upon this altar under the form of bread and wine, the deeper is the awe and reverence I feel. Following the example of the priest, I enter into myself, and in silent supplication lay before Thee my desires and my necessities.

By the infinite merits of this Thy Son, our Lord Jesus Christ, we beseech Thee, O merciful Father, look down upon Thy holy Church, protect her, extend her, govern her; bless and guide her visible head, our holy Father the Pope, our prelate, and all her faithful children. Have mercy upon all our parents and friends, all for whom it is our desire or our duty to pray, especially [*N N.*] Keep all evil far from us, preserve us all that is

good, and, above all, grant to us Thy blessing and Thy love, and grace to persevere unto the end.

Be mindful, O Lord, of the bitter sufferings and death of Thy Son, our Lord, of the merits and virtues of the Blessed Virgin, of the holy apostles and martyrs and other saints, who during their earthly pilgrimage served Thee faithfully and found favor in Thy sight. All these, our brethren in glory, now plead on our behalf. Grant that by their intercession and the power of Christ's blood we may be delivered from eternal damnation and admitted to the company of the elect in heaven. The same Saviour Who redeemed them and purchased for them everlasting felicity shed His blood for us also. The sacrifice of atonement once offered on Calvary is now about to be renewed in an unbloody manner upon the altar in our sight. Look down, O heavenly Father, upon the face of Thy Christ, upon His wounds and precious blood, and grant us help in time of need.

AT THE CONSECRATION.

At the elevation of the host: Jesus, to Thee I live; to Thee I die. Jesus, in life and in death I am Thine.

At the elevation of the chalice: Jesus, have pity upon me; Jesus, be merciful to me. Jesus, grant me forgiveness of sin, and bring me to life eternal.

AFTER THE CONSECRATION.

And now, my God, in accordance with His own command, we call to mind the bitter passion, the glorious resurrection and ascension, of Thy only-begotten Son, our Lord; we present Him to Thee, as the victim of the New Testament, veiled under the lowly form of bread and wine. Vouchsafe to look upon it propitiously, and for the sake of this sublime sacrifice look also upon us, Thy unworthy children, and accept our gift, as Thou wert graciously pleased to accept the sacrifice of Thy just servant Abel, of the faithful patriarch Abraham, and of Melchisedech, the high priest.

We humbly beseech Thee that, together with this holy sacrifice, our hearts may be lifted up to Thy throne on high; admit them, with Thy beloved Son, to Thy paternal love; grant that we may be filled with all heavenly benediction, for the sake of

Christ Jesus our Lord, Who has made us to be His brethren, and members of His mystical body.

Be mindful also, O Lord, of the souls of those who have gone before us with the sign of faith, and who sleep the sleep of peace. To these and to all that rest in Christ grant for His sake refreshment, light, and eternal rest.

And to us sinners, Thy servants, grant in the time to come, through the intercession of Thy holy martyrs and saints, some share in their felicity, not considering our merits, but pardoning us according to Thy mercy and clemency. Through Christ, and with Him, may we praise and glorify Thee in time and in eternity. Following His divine command and precept, we venture to approach Thee with filial confidence, and say: "Our Father," etc.

AT THE AGNUS DEI.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, have mercy upon us.

Lamb of God, Who takest away the sins of the world, grant us peace.

BEFORE COMMUNION.

(If you do not intend to receive holy communion endeavor to awaken within your heart the desire to receive it as soon and as worthily as possible, and ask this grace of God.)

My God and my Redeemer, Thou hast enjoined upon us, under pain of eternal perdition, to receive the adorable sacrament of Thy body and blood, saying: "Except you eat the flesh of the Son of man, and drink His blood, you shall not have life in you." But Thou hast also taught us by the mouth of Thy apostle: "Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. . . . He eateth and drinketh judgment to himself." Never, O my Saviour, let me so far forget the debt of love I owe Thee as to incur the guilt of profaning the adorable sacrament of Thy love. Grant me grace to approach this heavenly banquet of Thy body and blood with a heart purified by confession and penance, so that I may worthily

participate in the rich fruits of grace and sanctity of which it is the source.

AT THE COMMUNION OF THE PRIEST.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed. (Three times.)

Since, O my Saviour, I cannot actually receive Thee as the food of my soul in the Adorable Sacrament, I will at least communicate spiritually, and thus gain some measure of profit.

Prostrate before Thee in spirit, I declare my firm and steadfast belief that Thou art really and actually here present in the Most Holy Sacrament under the form of bread—present in Thy flesh and blood, Thy body and soul, Thy divinity and humanity, living, glorified, immortal. I believe this because Thou hast said it, and Thou, the Eternal Truth, hast commanded us to believe it.

Who am I that I should venture to draw nigh to Thee? I am poor and weak, a wretched sinner who has often offended against Thee, the infinite God. Thou hast done all that Thy omnipotence, Thy wisdom, Thy love could devise to load me with benefits, and I have returned them with ingratitude. But now from the bottom of my heart I repent of my base unthankfulness and many sins, because they have displeased Thee, my merciful Father, Who art the Supreme Good, beautiful in Thy perfection. I love Thee, O my God, I love Thee above all; I will never forsake Thy love, nor offend against Thee again.

Would that I could now clinch my resolution by receiving the sacrament of Thy love. I long for the blissful moment when I shall be permitted to receive Thee. But now at least let me approach in spirit to kiss the sacred wounds Thou didst receive for my sake; in spirit hide myself in Thy pierced side, Thy divine heart, that I may live not only by what Thou hast done for me, but may live with Thee and for Thee, as Thy child, Thy brother, as a member of that mystical body of which Thou art the head. Thy infinite goodness and power, Thy gracious invitation, Thy unfailing promise, encourage me to hope that Thou wilt not despise Thy poor suppliant, but wilt receive me in mercy, and enrich me with Thy grace and Thy love.

PRAYER AFTER THE COMMUNION OF THE PRIEST.

We humbly beseech Thee, O Lord our God, that we, whom Thou hast called to the participation of the heavenly banquet of Thy body and blood, may by Thee be fashioned after Thy divine heart, that we may be made meek and humble of heart, and learn to abhor the vain frivolities of the world.

Grant, O Lord, that the effect of this Most Holy Sacrament may so operate in our soul and our body that in all our actions we may no longer follow the natural impulses of our heart, but may in all things obey the inspirations of Thy grace, and ever give thanks to Thee for this celestial gift. Through Jesus Christ our Lord, etc. Amen.

AT THE ITE, MISSA EST, AND THE BLESSING.

O Holy Trinity, may this sacrifice be pleasing to Thee. Look not upon my unworthiness, but upon the merits of Christ, and make us through Him to find mercy and forgiveness. May God Almighty, the Father, the Son, and the Holy Ghost, bless us and all whom we love. Amen.

AT THE LAST GOSPEL AND THE CONCLUSION OF MASS.

I give Thee thanks, Eternal Father, that Thou hast permitted me to assist once more at this sublime sacrifice, enabling me thereby to pay the homage that is meet to Thy infinite majesty, to render Thee adequate thanks for the countless benefits Thou hast bestowed on me, and to offer Thee abundant satisfaction for my manifold sins, as well as for the transgressions of the whole world. It is only through Thy grace and bounty that I have been capable of doing this; and for this I offer Thee my heartfelt thanks. I thank Thee also for all the gifts and graces which, in virtue of this holy sacrifice of the Mass, Thou hast bestowed and will yet bestow upon me for the profit of my soul, and for all the benefits Thou hast conferred upon others in answer to my prayers. Forgive the wandering thoughts, the inattention of which I have been guilty during the celebration of the holy mysteries. And I ask of Thee this one grace: May we never fall away from Thy love, but increase in it more and more, and frequently unite ourselves in all we do or suffer to the intentions of Thy only-begotten Son, Jesus Christ our Lord.

Morning Devotions.

"The wise man will give his heart to resort early to the Lord that made him, and he will pray in the sight of the Most High."—*Ecclus.* xxxix. 6.

As soon as you awake, think that your guardian angel has awakened you, and that God has given you the day to work out your salvation. Remember that this day may be the last of your life, that in it you may practise virtue with the more zeal. Do every day what you wish to have done at the hour of your death.

Say, at rising:

I rise in the name of God ✠ the Father, Who has created me, ✠ the Son, Who has redeemed me, ✠ the Holy Ghost, Who has sanctified me. May the Blessed Trinity preserve me from all dangers of soul and body.

While dressing:

O Lord, give me the garment of love, the arms of justice; gird my loins with truth; put on me the helmet of salvation, give me the sword of the spirit, which is Thy divine word; protect me with the shield of faith, with which I may repel the arrows of the enemy. Oh, that I might, like the elect of God, be invested with mercy, benignity, humility, patience, and all other virtues.

AN ACT OF ADORATION.

O most holy and undivided Trinity, eternal Lord and God, I believe that Thou art here really present, and dost penetrate the inmost recesses of my heart. I adore Thee with the profoundest veneration. I unite my prayers with the praises of the angels and saints in heaven, and with those of Thy faithful servants on earth, who in this morning hour offer up their devotions to Thee. I love Thee with my whole heart, and above all things.

AN ACT OF THANKSGIVING.

I heartily thank Thee, most gracious God, for all the benefits which Thou hast conferred upon me: that Thou hast created me, redeemed me with Thy most precious blood, sanctified me through holy Baptism, called me to Thy holy religion, and par-

ticularly that Thou hast preserved me during the night past. I also give thanks to Thee in behalf of those who fail to acknowledge the mercy of another day.

AN ACT OF CONTRITION.

Alas, when I look back, I confess with confusion! I reproach myself with many sins and omissions. I acknowledge my ingratitude and most heartily repent of it. Forgive me, O Lord, the bad thoughts by which, whether sleeping or waking, I have during the past night defiled my conscience and offended Thee. My God, deal with me according to Thy goodness and mercy, in which I hope.

AN ACT OF OBLATION.

O Lord, our Maker, Who hast created all things for Thyself, I offer up to Thy infinite good pleasure whatever I shall this day think, speak, do, or suffer, every pulsation and breathing, every inner and outer act of mine, in the name of Our Lord Jesus Christ, in union with the thoughts of His most sacred Heart, and with the intentions which have ever been made by the Blessed Virgin Mary, and all pious souls, in order to praise and glorify Thee, the fountain of all goodness, to lay down a satisfaction for my sins before the judgment-seat of Thy justice, to implore Thy mercy for all living and for the dead. To Thee, O King of Glory, I devote all my labors.

PETITION AND COMMENDATION TO GOD.

From Thee, O Lord, proceed all good counsels and just works; assist me always with Thy grace, that I may begin, continue, and end all my works in Thee. Give me wisdom to speak what is right and pleasing to Thee, and wisdom to keep silence where silence is better than speech. Give me courage to suffer whatever thou orderest for my good. Cause Thyself, O Lord, to be devoutly served in all Christian lands, that in all governments good laws may be made, in all families useful works may be done, that by all this day may be sanctified and directed to the glory of Thy name. Bless my friends and enemies; let no one this day perish, either temporally or spiritually. In particular, be gracious to the authorities whom Thou hast set over us for our protection. Let them live in Thy fear and govern

according to Thy will, that justice may be promoted and malice prevented. Guide those who travel; provide for the poor; to those who desire to live by their labor grant the rewards of their industry. Give me a heart compassionate towards the poor and suffering; heal the sick, comfort the afflicted, uphold the weary, preserve us all in health and happiness, and grant perpetual peace to the faithful departed, particularly to those who died during the night past. Finally, O Creator of all, have mercy on all that Thou hast made.

I place myself, O Jesus, in Thy most sacred wounds, particularly in Thy most sacred Heart. Teach me to be like Thee, humble, meek, and patient. Grant that I may daily take up my cross, deny myself, and follow Thee.

TO MARY.

O my advocate and most holy Mother of God, Mary, I commend myself to thy special patronage and protection; to thy compassion I commit my soul and body, my life, and the end of my life. Show that thou art indeed a mother, and let me not die without thy maternal blessing.

TO OUR GUARDIAN ANGEL.

Angel of the Lord, and protector of my soul, to whom God has committed me, guard me this day in all my ways, against all my enemies, visible and invisible, enlighten, direct, and govern me.

TO OUR PATRON SAINTS.

O St. Joseph, St. Ann, ye holy apostles St. Peter and St. Paul, St. *N.*, and all ye holy patrons, pray for me, that I may not fall into any sin, that I may imitate your virtues, love my neighbor as myself, and daily become more pleasing to God, until by a happy death I shall, under your protection, pass into your society, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

(Reflect here what you have to do during the day; consider the obligations you have to fulfil; think of the faults you have committed at other times, of the dangers and occasions of sin to which you may be exposed, and resolve to guard against them.)

A GOOD INTENTION.

O God, Whose will it is, that whether we eat or drink, or whatever we do, we should do all in the name of Our Lord Jesus Christ, I could wish for myself thousands of the most perfect hearts, with which this day to offer up to Thee, O heavenly Father, through Jesus Christ, Thy only-begotten Son, our Redeemer, whatever I shall think, say, do, or suffer, as an offering of worship and adoration due to Thy majesty; of thanksgiving for so many graces and benefits; of prayer for the gifts and assistances that we need; of propitiation for my sins and omissions, in union with the works and merits of Jesus Christ, and I desire that such might be the intention of all men.

THE THREE DIVINE VIRTUES.

An Act of Faith.

Almighty, eternal God, before Thy face I prostrate myself before Thee in the depth of my nothingness, and with all saints and angels adore Thee, full of humility and veneration. I believe that Thou art one God, threefold in person—Father, Son, and Holy Ghost; that Thou rewardest the good and punishest the bad. I believe that the second person in the Godhead, Jesus Christ, for our sakes became man, suffered, died, rose from the dead, ascended into heaven and sitteth at the right hand of the Father Almighty, is also truly and substantially present in the most holy Sacrament of the Eucharist, and one day shall come to judge the living and the dead. All this, and whatever the Catholic Church proposes to be believed, I firmly believe, because Thou hast revealed it, O God, Who art the Eternal Truth, Who can neither deceive, nor be deceived. In this holy faith I will live and die.

Act of Hope.

I hope, O my God, through the merits of Jesus Christ and by my cooperation therewith to obtain from Thee the forgiveness of all my sins, the graces necessary to lead a Christian life, and to serve Thee diligently, and to gain finally, after this life, everlasting happiness; because Thou hast promised this, Who art infinitely powerful, benign, and faithful, Who art able to keep Thy word, Who desirest to keep it, and Who wilt keep it.

Act of Charity.

I love Thee, O my God, with all my heart, all my soul, all my strength; I love Thee as my Creator, my Redeemer, my Sanctifier, the author of my happiness, my greatest benefactor; but yet I love Thee more because Thou art the Supreme Good, infinitely worthy of all love. For love of Thee, I love my neighbor as myself, even my enemies and persecutors, because Thou commandest me to love them. For love of Thee, I also repent of all my sins, I hate and detest them, not out of fear of punishment, but because thereby I have offended Thee, O Supreme Good! In Thy love, O my God, will I live, and in Thy love I long with ardor to die.

THE LITANY OF THE MOST HOLY NAME OF JESUS.

(An indulgence of 300 days, once a day.)

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of the eternal light,
Jesus, king of glory,
Jesus, the sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, amiable,
Jesus, admirable,
Jesus, the powerful God,
Jesus, Father of the world to come,
Jesus, angel of the great council,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,

} *Have mercy on us.*

Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,
Jesus, author of life,
Jesus, model of all virtues,
Jesus, zealous for souls,
Jesus, our God,
Jesus, our refuge,
Jesus, Father of the poor,
Jesus, treasure of the faithful,
Jesus, good shepherd,
Jesus, true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, our way and our life,
Jesus, joy of angels,
Jesus, king of the patriarchs,
Jesus, master of the apostles,
Jesus, teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, purity of virgins,
Jesus, crown of all saints,
} *Have mercy on us.*

Be merciful, *spare us, O Jesus!*
Be merciful, *graciously hear us, O Jesus!*
From all evil, *deliver us, O Jesus!*

From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From eternal death,
From the neglect of Thy inspirations,
By the mystery of Thy holy incarnation,
By Thy nativity,
By Thy infancy,
By Thy most divine life,
By Thy labors,
By Thy agony and passion,
By Thy cross and dereliction,
By Thy languors,
} *Deliver us, O Jesus!*

By Thy death and burial,
By Thy resurrection,
By Thy ascension,
By Thy joys,
By Thy glory, } *Deliver us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *spare us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Jesus!*

Lamb of God, Who takest away the sins of the world, *have mercy on us, O Jesus!*

Jesus, hear us.

Jesus, graciously hear us.

Let us pray.

O Lord Jesus Christ, Who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" mercifully attend to our supplications and grant us the gift of Thy divine charity, that we may ever love Thee with our whole hearts, and never desist from Thy praise.

Give us, O Lord, a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace those whom Thou instructest in the solidity of Thy love; Who livest and reignest, world without end. Amen.

PRAYERS TO BE SAID IN A STORM.

V. From lightning, hail, and destroying tempest,
R. Keep us, O Lord Jesus Christ.
V. Show us Thy mercy, O Lord,
R. And grant us Thy salvation.
V. Lord, hear our prayer,
R. And let our cry come unto Thee.
V. The Lord be with you,
R. And with thy spirit.

Let us pray.

We beseech Thee, O Lord, graciously avert from this house all hostile power of evil spirits and all injury from the tempests which gather in the air. Through Jesus Christ our Lord. Amen.

Almighty and merciful God, through the intercession of the

holy Mother of God, Mary, and of the holy angels, patriarchs, prophets, apostles, martyrs, confessors, virgins, widows, and all saints, extend to us, we beseech Thee, Thy continual protection; make the storm to cease, and the angry elements to give forth a blessing from heaven upon us unworthy; preserve from all the dangers with which their destroying power threatens us, our dwellings, and the fruits of the earth: Through Jesus Christ, Thy Son, our Lord.

Blessing.

V. Blessed be the name of the Lord,
R. Henceforth world without end.
V. Our help is in the name of the Lord,
R. Who made heaven and earth.

The blessing of Almighty God the ✠ Father, the ✠ Son, and the ✠ Holy Ghost, descend upon us, our dwellings, and the fruits of the earth, and remain with us always. Amen.

Evening Devotions.

IN the Old Law God commanded that a sacrifice should be offered up to Him at evening as well as at morning, to teach us that we should begin and end every day with Him. Gentle sleep is the balm of our nature; but you will never sleep more quietly than when you go to rest like a Christian, and lay yourself down in the peace you find in God.

GIVE THANKS TO GOD.

O God, Whose most holy presence I acknowledge and with all submissiveness adore; O God most gracious, Who with such fatherly kindness hast preserved me and renewed to me this day so many graces, how shall I repay Thee for so many benefits? Thy saints shall praise and bless Thee therefor. Jesus, I kiss the holy wound of Thy right hand, and give thanks to Thee, in union with the thanks which Thou, when on earth, didst pay to Thy Father. "Praise the Lord, O my soul, for He is good, and His mercy endureth forever" (Ps. cxxxv. 1).

PRAY FOR LIGHT, THAT YOU MAY KNOW YOUR SINS.

But, O Lord, how can my thanks please Thee when I have this day sinned so often before Thee, to Whom all things are

open and known. By the wound of Thy left hand, I pray Thee, O Jesus, Who art the true light that enlighteneth every man, to enlighten me by Thy Holy Spirit that I may know wherein I have erred. I will now in bitterness of soul examine all my actions of this day.

(Here examine your conscience, whether you have sinned by wilful distraction in prayer, reading, meditation, at Mass, at sermon, at confession, or communion, or by irreverent behavior in church. Think whether you have resisted the grace and inspirations of God; whether you have sinned by cursing and swearing, or by want of confidence in God. Examine yourself, whether you have offended God by rash judgment against your neighbor, or by despising him; by hatred, envy, anger, strife, revenge, calumny, slander, mockery, false accusation, injustice, bad example, disobedience, unfaithfulness. Ask yourself before the all-knowing and holy God, whether you have sinned, by pride, by vain fear and human respect, by lies, by thoughts, desires, words, or deeds opposed to purity, with others or by yourself; by sinful thoughts and wishes of other kinds, by intemperance, by slothfulness in the performance of your duties; by misuse of time, by sinful pleasures or useless occupations; how you have conducted yourself at home, at church, at table, in the street, in your intercourse with others, and whether you have made yourself guilty of the sins of others. But particularly, direct your attention to your habitual sins. Examine carefully what causes you to fall into them so frequently. Have a firm purpose to be on your guard against them the following day; impose upon yourself a penance proportioned to your sins and faults, and pray God to strengthen you in your resolution, with His grace.)

MAKE AN ACT OF CONTRITION.

Father, I acknowledge and confess my guilt—my great guilt. I am ashamed at the sight of my faults and imperfections; I am heartily sorry for, and detest all my past sins, not because I have thereby lost all that is temporal and all that is eternal, but because I have thereby so often and so grievously offended Thee, my Lord and my God, my supreme and eternal Good, Whom I love above all things, and desire to love forever. O Jesus, Who hast so loved me that for me Thou didst offer up Thy

life, I beseech Thee by the holy blood which flowed from Thy right foot, forgive me all my sins. Cleanse me from all the stains which defile my soul—Thy image—before Thy strict judgment shall visit me with punishment. With the penitent David I cry out, "Have mercy on me, O Lord, have mercy on me."

MAKE A RESOLUTION TO AMEND YOUR LIFE.

By the blood which flowed from the wound of Thy left foot, O Jesus, I beseech of Thee the grace that, as I now earnestly purpose, I may shun every sin, and seek out and make use of every means of amendment. O God, Who givest grace to undertake what is good, give grace also to accomplish the same until the day of Jesus Christ.

COMMENDATION AND PETITION.

I hide myself, O Jesus, in the wound of Thy holy side, and by the blood and water which at the piercing of the spear flowed therefrom, I beseech Thee to receive me under Thy almighty protection. According to Thy great mercy, spare all who this day offend Thee. Have patience with those children of darkness who shall abuse this night to manifold evil. Let not drunkards die in their sin. Grant that all who are this day at variance may not suffer the sun to go down upon their anger. Strengthen those who must lie down in hunger. Have mercy upon those who this night lie sleepless through care or sickness, and upon those who draw near to death; deliver them in their necessity, relieve their pain, watch over the sick, and cause them, through faith in Thee, to partake of Thy holy consolation. Have care of all travellers, for all in authority over us, preserve the innocent from temptation, and protect our whole community from every harm and misfortune. Bless me and all that belong to me, my relatives, benefactors, friends, and enemies, bless all men. Let the suffering souls in purgatory experience the effects of Thy blessing; bring them out of their pain into everlasting rest and heavenly joys.

Our Father. Hail Mary. I believe in God, etc.

THE LITANY OF THE BLESSED VIRGIN.

(An indulgence of 200 days, each time.)

Lord, have mercy.
Christ, have mercy.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Pray for us (after each of the following):

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Saviour,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Singular vessel of devotion,
Mystical rose,
Tower of David,

Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen conceived without original sin,
Queen of the most holy Rosary,

} *Pray for us.*

Lamb of God, Who takest away the sins of the world, *spare us, O Lord!*

Lamb of God, Who takest away the sins of the world, *graciously hear us, O Lord!*

Lamb of God, Who takest away the sins of the world, *have mercy on us!*

V. May the divine assistance always remain with us.

R. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

JUST BEFORE GOING TO BED.

Grant, O Lord, Thy blessing to this house and to this place in which I am, that I and all that belong to me may rest in Thy peace. Suffer me to spend this night in Thy love unstained by any sin, that if Thou shouldst call me before Thee, I may die in Thy grace, and in this grace awake to Thee. Crucified Jesus! let me rest in Thy most sacred arms. I unite my sleep with Thine, and in that love with which Thou didst give rest to Thy most holy manhood upon earth. I also lay my body down to rest that I may to-morrow the better serve Thee. As often

as I shall draw my breath, as often as my pulse shall beat this night, so often shall my heart cry to Thee, "My Lord and my God! I believe in Thee, I hope in Thee, I love Thee above all things. I am heartily sorry for my sins, and detest everything that displeases Thee. To Thy infinite mercy I commit my body and soul."

O Mary, before, and at, and after the birth of thy Son, ever most pure virgin, for defence against all the assaults of Satan I intrust my body and my soul to thy love and intercession. Thou art my mother, be near thy foster-child.

Angel of the Lord! who hast thus far led me so faithfully, and guarded me against so many dangers, defend me from every danger of body and soul.

My holy patrons, and all ye elect of God, give continual praise and honor to God this night for me; pray for me that I may sleep this night free from all unclean imaginations, and from every sin, unharmed and undisturbed by all attacks of enemies.

(Here sprinkle yourself with holy water, undress yourself with modesty, say one Our Father for all who shall die this night. Perhaps in so doing you may be praying the last time for yourself. At getting into bed make the sign of the cross, and say: "In the name of my crucified Jesus I lay me down; may He bless, preserve, and bring me to life everlasting." Compose yourself then to sleep; but if sleep will not come to you, think upon death, and that trying hour when the crucifix will be pressed into your hand and the door opened for you into eternity.)

Family Prayers.

(TO BE SAID IN COMMON.)

All. In the name of the ✠ Father, and of the ✠ Son, and of the ✠ Holy Ghost. Amen.

The head of the family, or Leader. O Most Holy Trinity, our most gracious God and Father, our Creator, Redeemer, and Sanctifier, we praise, honor, and adore Thee, we bless Thee and give thanks to Thee for all the graces and benefits which we have this day received anew from Thy divine bounty. Glory be to

God the Father, Who hath created us. Glory be to God the Son, Who hath redeemed us. Glory be to God the Holy Ghost, Who hath sanctified us.

All. Glory be to the most adorable Trinity, forever and ever.

Leader. O eternal God and Lord, we confess with shame and sorrow that we have grieved and offended Thee, our Supreme God, in thought, word, and deed, and sinned, O Most Holy, before Thee. For all this we are truly sorry, and from the bottom of our hearts repent. O most compassionate Father, in reparation for our manifold sins, we offer Thee the love, fidelity, obedience, humility, purity, and all the pleasing virtues of Thy only-begotten Son, our Lord and Saviour, Jesus Christ; we offer Thee His fervent prayers, His holy vigils, and His bitter passion and death. For the sake of these most holy merits, be gracious unto us, O God, and forgive us our sins.

All. Be gracious unto us, O God, and forgive us our sins.

Leader. Under Thy holy protection, O Lord, let us enjoy the rest which Thou hast ordained for the refreshment of the body. Let Thy holy angels defend us from all the powers of darkness and all the dangers of the night. Let Thy holy light pour its rays into our souls, that we sleep not in eternal death, and let Thy divine grace repel from us all evil.

All. In Thy holy peace let us sleep and take our rest, O Lord our God.

Leader. Have mercy, also, O Father of mercy, on all those with whom Divine Providence has united us here upon earth, our relatives, benefactors, friends, and enemies; have mercy, also, upon all who are distressed and afflicted, upon all who are sick and about to die. O holy God, powerful God, immortal God, have mercy upon us in life and in death.

All. O God, have mercy upon all, living and dead.

Leader. Holy Mary, Mother of Our Lord Jesus Christ, St. Joseph, and ye beloved angels and saints, supply through your intercession what is wanting in our prayers, and implore for us the assistance and protection of Almighty God.

All. Pray for us now and at the hour of our death.

Leader. O Lord, grant to the souls of the faithful departed eternal rest, and let perpetual light shine upon them. May they rest in peace.

All. Amen.

Our Father, Hail Mary, I believe in God, etc.

EVENING BLESSING.

The blessing of the Most Holy Trinity, the grace and mercy of the heavenly Father, the peace and love of Our Lord Jesus Christ, the virtue of His bitter passion and death, the protection and assistance of the Holy Ghost, be and remain with us now and forever, and guard and protect us and ours this night, and ever, from all evil of soul and body. In the name of the ✠ Father, and of the ✠ Son, and of the ✠ Holy Ghost. Amen.

PRAYER FOR A SICK PERSON.

Lord Jesus, he whom Thou lovest is sick. Let it not be a sickness to death, but to Thy glory and to his sanctification. Thou hast restored so many sick to health, so many dead to life, even so extend Thy goodness to this sick person, and let him become well again. Thou art almighty and infinitely good. Speak but one word and he shall regain his health. But we know not always what is good for us; do Thou, therefore, what is pleasing to Thee. Only give to the sufferer patience, and to us true love for him, that with him we may, in this life, give thanks to Thee in Thy temple for hearing our prayers, and, in the life to come, may praise Thee forever in heaven. Amen.

The Litany of the Saints.

ANTHEM.

REMEMBER not, O Lord, our offences, nor those of our parents: neither take Thou vengeance of our sins.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy.
Christ, hear us.
Christ, graciously hear us.
God the Father of heaven,
God the Son, Redeemer of the world,
God the Holy Ghost,
Holy Trinity, one God,
} *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy angels and archangels,
All ye holy orders of blessed spirits,
St. John Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy apostles and evangelists,
All ye holy disciples of Our Lord,
All ye holy innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. John and Paul,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,

Pray for us.

St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy bishops and confessors,
All ye holy doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
St. Louis,
All ye holy priests and levites,
All ye holy monks and hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cicilia,
St. Catherine,
St. Anastasia,
All ye holy virgins and widows,
All ye holy men and women, saints of God,
Pray for us.
Make intercession for us.
Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.
From all evil,
From all sin,
From Thy wrath,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, and hatred, and every evil will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of Thy holy incarnation,
Through Thy coming,
O Lord, deliver us.

Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thine admirable ascension,
Through the coming of the Holy Ghost the Paraclete,
In the day of judgment,
O Lord, deliver us.

We sinners,
Beseech Thee, hear us.

That Thou wouldst spare us,
That Thou wouldst pardon us,
That Thou wouldst bring us to true penance,
That Thou wouldst vouchsafe to govern and preserve Thy holy Church,
That Thou wouldst vouchsafe to preserve our Apostolic Prelate, and all orders of the Church in holy religion,
That Thou wouldst vouchsafe to humble the enemies of holy Church,
That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes,
That Thou wouldst vouchsafe to grant peace and unity to all Christian people,
That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service,
That Thou wouldst lift up our minds to heavenly desires,
That Thou wouldst render eternal blessings to all our benefactors,
That Thou wouldst deliver our souls, and the souls of our brethren, relations, and benefactors, from eternal damnation,
That Thou wouldst vouchsafe to give and preserve the fruits of the earth,
That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed,
That Thou wouldst vouchsafe graciously to hear us,
Son of God,
We beseech Thee, hear us.

Lamb of God, Who takest away the sins of the world,
Spare us, O Lord.

Lamb of God, Who takest away the sins of the world,

Graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
Have mercy on us.
Christ, hear us.
Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father (*secretly*).
V. And lead us not into temptation.
R. But deliver us from evil.

PSALM 69. DEUS IN ADJUTORIUM.

O God, come to my assistance: O Lord, make haste to help me.

Let them be confounded and ashamed: that seek my soul.

Let them be turned backward and blush for shame: that desire evils to me.

Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say always, The Lord be magnified.

But I am needy and poor: O God, help me.

Thou art my helper and my deliverer: O Lord, make no delay.

Glory be, etc.

V. Save Thy servants.
R. Who hope in Thee, O my God.
V. Be unto us, O Lord, a tower of strength.
R. From the face of the enemy.
V. Let not the enemy prevail against us.
R. Nor the son of iniquity approach to hurt us.
V. O Lord, deal not with us according to our sins.
R. Neither requite us according to our iniquities.
V. Let us pray for our Sovereign Pontiff, *N.*
R. The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.
V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all them that do us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord: and let perpetual light shine upon them.

V. Let them rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from the sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, Whose property is always to have mercy and to spare, receive our humble petition: that we and all Thy servants who are bound by the chains of sin may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee: that, in Thy bounty, Thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving-kindness; that Thou mayest both loose us from all our sins and deliver us from the punishments which we deserve for them.

O God, Who by sin art offended and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant *N.*, our Sovereign Pontiff, and direct him, according to Thy clemency, into the way of everlasting salvation: that by Thy grace he may both desire those things that are pleasing to Thee, and perform them with all his strength.

O God, from Whom all holy desires, all right counsels, and all just works do come, give unto Thy servants that peace which

the world cannot give: that our hearts being devoted to Thy commandments, and the fear of enemies being taken away, our times, by Thy protection may be peaceful.

Inflame, O Lord, our reins and heart with the fire of the Holy Ghost: that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins: that through pious supplication they may obtain the pardon which they have always desired.

Prompt, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help: that every prayer and work of ours may always begin from Thee, and through Thee be likewise ended.

Almighty, everlasting God, Who hast dominion over the living and the dead, and art merciful to all who Thou foreknowest will be Thine by faith and works: we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them stripped of their mortal bodies, may, by the grace of Thy loving-kindness, and by the intercession of all the saints, obtain the remission of all their sins. Through Thy Son Jesus Christ our Lord, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God forever and ever.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

Devotions for Confession.

PRAYERS BEFORE CONFESSION.

A PRAYER (TO BE REPEATED SEVERAL DAYS BEFORE CONFESSION) TO IMPLORE THE GRACE OF CONVERSION AND THE DIVINE ASSISTANCE IN ORDER TO MAKE A GOOD CONFESSION.

OUR FATHER, Hail Mary, and the Creed.

Behold, O my God, prostrate in spirit before the throne of Thy mercy, an ungrateful child, who has a thousand times offended Thee and abused Thy kindness! Thou hast created me out of nothing, and redeemed me by the precious blood of Thy only Son. Thou hast given me the grace to be born in the true faith, to be brought up amid good example and the blessings of Thy Church. Thou hast given me to know how good and lovely Thou art; Thou hast asked me to love Thee, and offered me heaven in return, and yet I have not hesitated to offend Thy divine majesty. I have sinned wilfully and knowingly; I have preferred the emptiest trifles to Thee. Alas, my God, all this I have said before; again and again have I sought reconciliation with Thee in the Sacrament of Penance; again and again have I promised fidelity to Thee, yet, alas, my God, although Thou hast cleansed me in Thy sacred blood, behold me again prostrate before Thee, covered with the hideous leprosy of sin, unable to return to Thee, unless Thou call me, and in Thy mercy lift me up. Oh, give me the grace now at least to make a good confession; fill my heart with sorrow for sin, let me see Thee, see myself, see all creatures, as I shall see them when death shall have removed the veil from my mortal eyes. Let me feel the importance of approaching worthily thy tribunal of penance, and guard me from a profanation of Thy sacred blood by a bad or careless confession. Give me Thy light to see my sins in all their enormity; a hearty sorrow to regret and bewail them; sincerity to confess them, that, cleansed and purified in the saving blood of Thy Son, I may have strength to struggle against the enemies of my soul, and go on in the way of Thy commandments, without stumbling. "O Lord, Father and Sovereign Ruler of my life, leave me not to the counsel of my lips, nor suffer me to fall by them. Who will set scourges over

my thoughts, and the discipline of wisdom over my heart, that they spare me not in their ignorances, and that their sins may not appear, lest my ignorances increase, and my offences be multiplied and my sins abound, and I fall before my adversaries, and my enemy rejoice over me? O Lord, Father and God of my life, give me not haughtiness of my eyes, and turn away from me all coveting. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind."

EXAMINATION OF CONSCIENCE.

PRAYER FOR LIGHT TO SEE OUR SINS AND DETEST THEM.

O my God! I am firmly convinced that however sincerely I may desire to discover all my offences, yet I am absolutely incapable of discerning even the least of my sins, without the assistance of Thy Holy Spirit. O Judge of the living and the dead, before Whom I must appear one day to give an account of all my thoughts, words, actions, and omissions, from my coming to the use of reason to the last instant of my life, give me, I entreat of Thee, that light and grace without which I can do nothing. Eternal Source of light, Who trieth the heart and the reins of man, and from Whom nothing is hidden, I come to Thee, entreating Thee to pour Thy light into my soul, that by its rays I may discover the state of my conscience, and the sins of which I am guilty before Thee. O Lord, say, "Let there be light," and then Thy light will dawn upon my soul, and dispel the dark clouds which overshadow it. Show me myself such as I am in Thy sight, that, recognizing the number and enormity of my sins, I may be able to accuse myself of them in the tribunal of penance, and there obtain pardon. Descend into my heart, and grant me one ray of that light which will enlighten my soul at the moment of its departure from this world, that knowing all my sins I may expiate them in Thy sacrament. Alas! I shall then see all my sins in their true colors, when it will be too late to detest and renounce them; but now is "the acceptable time, the day of salvation," every moment of which is precious: this life is that season of mercy in which Thou hast promised to receive and pardon a repenting sinner. Oh! do not then refuse me Thy divine assistance; show them to me so as to excite my

deepest sorrow and contrition, now that the knowledge of myself can lead to my perfect conversion. Discover to me all that displeases Thee in my heart; let nothing escape the exact scrutiny I am about to make, that I may thoroughly know myself, and then, by an humble, candid, contrite accusation, make myself known to Thy minister, and let me not deceive myself by a false repentance, which would only make me still more guilty in Thy sight.

FORMULA FOR THOSE WHO CONFESS RARELY.

Those who confess often may use the same formula as in Evening Devotions. Begin by examining yourself on your last confession and communion. Whether a grievous sin was forgotten by want of proper examination; concealed or disguised through shame. Whether you confessed without a true sorrow, a firm purpose of amendment, and repairing evil done to your neighbor.

See whether you received without recollection or devotion, or neglected to offer a proper thanksgiving, which should be for at least a quarter of an hour. Whether the penance was performed without voluntary distractions. Whether you have neglected your confessor's counsel, and fallen at once into habitual sins. Whether you have renounced all affection to mortal sin, or remained long in sin without eliciting acts of contrition and returning to confession.

EXAMINATION ON THE COMMANDMENTS OF GOD AND THE CHURCH.

All the commandments of the Church may be comprised in those of God, and they are treated here with the seven capital sins in one general examination. Do not neglect to consider the circumstances which alter the grievousness of the sin, nor the various ways in which we become accessory to the sins of others.

FIRST COMMANDMENT OF GOD—THIRD AND FOURTH COMMANDMENTS OF THE CHURCH.

[This commandment enjoins the worship of God by faith, hope, and charity, and by proper acts of outward religious worship; and forbids all that is contrary to these virtues, or any omission of the religious duties which the Church enjoins.]

SINS AGAINST FAITH.

By thought.—Have we consented or wilfully entertained thoughts or doubts against any truth of religion—refused to believe it—curiously sought to fathom any mystery?

By word.—Communicated our doubts to others—openly refused our belief to a point of faith—or ridiculed the belief of the Church?

By action.—Exposed ourselves to lose the faith by listening to freethinkers, enemies of the Church, persons in error, or reading works against the truths of Catholicity—have we given such books to others—been ashamed of our religion—denied it?

By omission.—Neglected to be instructed in the doctrines and precepts of the faith—been ignorant of what is absolutely necessary for salvation—or of what is necessary for approaching the sacraments?

SINS AGAINST HOPE.

By thought.—Have we despaired of God's mercy by giving up all endeavors to amend, or presumed on His goodness by deferring our repentance—have we failed in submission to Providence in the events of life—attributed success to our own talents?

By word.—Manifested thoughts of discouragement, presumption, or despair—murmured against Providence—led others to such thoughts?

By action.—Resisted inspirations of the Holy Ghost, especially those that were clear and frequent—exposed ourselves to mortal sin—boasted of our talents?

By omission.—Not had recourse to God in temptation.

SINS MORE ESPECIALLY AGAINST CHARITY.

By thought.—Consented to thoughts of disgust or hatred of God?

By word.—Spoken blasphemously, boasted of sin—condemned others for observing the law of God, or prevented them from doing good?

By action.—Lived in forgetfulness of God, and in disregard of our salvation—violated God's law through human respect, preferring the creature to the Creator.

By omission.—Omitted a good work through human respect—habitually neglected to offer and refer all our thoughts, words, and deeds to God?

SINS AGAINST THE VIRTUE OF RELIGION AND THE DIVINE WORSHIP.

By thought.—Voluntary distractions in prayer, whether of obligation or not—despised relics, holy pictures, the rites, and other things approved by the Church—taken pleasure in irreligious acts—put faith in dreams—resolved to neglect the yearly confession and Easter communion?

By word.—Spoken with contempt of holy things, or any religious object entitled to respect—ridiculed the divine worship or its ceremonies?

By action.—Profaned the sacraments—been irreverent in holy places—been guilty of superstition by putting our confidence in things which have no virtue in themselves or by the institution of the Church of God—consulted fortune-tellers—made rash vows?

By omission.—Omitted to adore God daily, to pray to Him morning and evening, to thank Him for His favors—omitted the obligatory annual confession and Easter communion—omitted to approach the Sacrament of Penance after falling into sin—neglected the fasts and abstinences of obligation—omitted to make frequent acts of faith, hope, and charity.

SECOND COMMANDMENT.

[This commandment ordains honor and respect to the holy name of God, His saints, and holy things in general, and forbids irreverence to them, cursing, swearing.]

By thought.—Have you intended to swear falsely?

By word.—Blasphemed God, the Blessed Virgin, or the saints—pronounced the name of Our Lord without respect—used words of the Scriptures in jest—sworn unnecessarily or falsely or in doubtful matters—sworn to be revenged or commit any other sin (such an oath is a sin, and the keeping of it is another)—promised with an oath without intending to fulfil it—affirmed with imprecations what we knew to be false or doubtful?

By action.—Induced any one to swear falsely, or been the cause of others' blasphemy ?

By omission.—Not accomplished vows, or done it ill and late.

Third Commandment of God—First and Second Commandments of the Church.

[The duties enjoined by these commandments relate to the sanctification of the Sunday and holy-days of obligation, by hearing Mass and doing good works, such as hearing sermons, reading good books. They forbid all neglect of hearing Mass, except when prevented by illness or other just impediment, and especially all misspending of the day in worldly or sinful amusements. They also enjoin the observance of the fasts and abstinences ordained by the Church.]

By thought.—Resolved not to hear Mass or to work on Sundays and holy-days of obligation—been voluntarily distracted during a Mass of obligation, especially during the more solemn parts—neglected to hear a second Mass when the first was not properly heard—resolved not to observe the fasts or abstinences of the Church?

By word.—Talked from levity or any worse motive during Mass or any other office of the Church?

By action.—Worked or made others work on Sundays or holy-days without absolute necessity—bought or sold not of necessity—neglected to sanctify such days by prayer and good works—spent them in vain amusements—in sinful excesses—prevented others from hearing Mass and sanctifying the day?

By omission.—Neglected to watch that those under our care fulfilled their duty on Sundays and holy-days—omitted to hear Mass on such days, or heard only a part of a Mass—habitually heard only a Low Mass when we might attend the High Mass and sermon—omitted to sanctify the day, especially when unable to hear Mass?

Fourth Commandment of God and Fifth Commandment of the Church.

[These commandments comprise our duties towards our parents and to all our superiors, civil and spiritual, and is violated by disobedience, disrespect, rebellion against lawful authority, neglect to assist our parents, etc. They also include the duties of parents and superiors to those under their care.

Under this head come all our domestic relations, as parent and child, master or mistress, and servant or apprentice, teacher and pupil, etc.]

By thought.—Hated father or mother—desired their death or injury—judged them rashly or despised their inferiority—entertained such feelings towards any superior, temporal or spiritual?

By word.—Spoken ill of them—cursed, threatened, or insulted them—done so to superiors or other persons in the family—to our pastors?

By action.—Showed disrespect—struck or attempted to strike them—disobeyed them in important matters—caused in them anger or blasphemy—taken their property without their permission—neglected to execute their last will, or obeyed them in forbidden things—showed contempt for civil or ecclesiastical superiors? *If parents:* Punished children not for their good or from love, but from anger and a spirit of revenge—forced them against their will into marriage or the religious state—not left them free in the choice of their state of life—given them bad example—ordered them to do what was contrary to the law of God, or prevented their fulfilling the duties of their religion?

By omission.—Not assisted parents when in need, whether in sickness or in health—promised marriage without consulting them, or married against their just opposition—neglected to contribute according to our means to the support of our pastor? *If a father:* Not given what was necessary to wife and family—neglected the instruction, especially the religious instruction, of your children—not corrected them when in fault—neglected to watch over their company, associations, reading, etc.—prevented their settling suitably in life?

[Let each here examine his duty as child, pupil, apprentice, servant, etc.]

Fifth Commandment.

[This commandment, which forbids taking away the life of the body by wilful murder, and of the soul by scandal, or causing any one to fall into mortal sin—also quarrelling, revenge, bad example, hatred—includes the principal duties prescribed by the great precept of fraternal charity, or loving our neighbor as ourselves.]

By thought.—Had aversion or hatred for our neighbor, desired revenge or his misfortune—rejoiced at his reverses—envied him—maintained feelings of enmity—been impatient in trouble, or desired death.

By word.—Counselled or approved revenge—insulted or slandered any one—harshly dismissed the poor—caused disunion and enmity by reports true or false, and to what extent?—neglected to repair the evil?

By action.—Exposed one's self unnecessarily or sinfully to danger of death, as by duelling—injured health by excess of any kind—deprived one's self of absolute necessaries from avarice—revenged injuries—given way to anger or impatience—struck or wounded any one—caused the death of any one—done any act from which death would be likely to result—caused or attempted abortion—giving death to our neighbor's soul by leading him into sin, in any of the ways by which we may be accessory—neglected the baptism of our children?

By omission.—Not given good advice when able—not pardoned an enemy, or when in wrong asked pardon—refused to aid a neighbor by alms or otherwise—why?

Sixth and Ninth Commandments, and Sixth Commandment of the Church.

[I. These commandments ordain, first, that those united in marriage should love and respect each other, support each other's failings, and devote themselves harmoniously to the great object of the Sacrament of Matrimony, the bringing up of their children in the love and fear of God, a duty already treated of.

II. These commandments forbid, in the married, all violation of the marriage-bed, and, in all, every sin in thought, word, or deed against that sovereign purity of soul and body which our holy religion enjoins upon us. They not only forbid adultery, fornication, and every sin of impurity with ourselves and others, but also require us to seek the virtue of purity and chastity in its highest perfection.]

DUTY OF HUSBAND AND WIFE.

By thought.—Courted danger by thoughts which could alienate from our lawful spouse—been unfaithful in thought or desire—entertained feelings of anger, hatred—intended to deceive?

By word.—Been unreserved in speech so as to excite jealousy—spoken unkindly—had harsh and angry disputes?

By action.—Married secretly, or when any impediment existed—not been united by a lawful pastor—not prepared for the sacrament—been unfaithful? (If a husband) treated my wife harshly or with neglect—deprived her of necessary or proper apparel, etc.—exposed her to danger? (If a wife) been wanting in submission—dressed extravagantly or with evil motives—maintained acquaintances without a husband's knowledge—abandoned each other—refused to be reconciled?

By omission.—Neglected to retain the affection of each other—not prayed for each other—not sought to maintain each other in God's service—neglected the care of your children, if God has blessed you with any—neglected your household duties (if a wife), or to support your family (if a husband)?

SINS AGAINST PURITY.

We shall not enter into details on this subject. It is a pitch which defiles. Those who sin against these two commandments know it well: those who do not should never learn. One thing is certain, there is nothing light in this matter—it is almost impossible to sin only venially. It is a pest which infests the whole being. If attacked, we must examine all our faculties, memory, understanding, and will; all the senses, hearing, sight, and touch; sound our thoughts, words, and actions; our very dreams, to know whether we have consented on waking, or caused them voluntarily; see whether we have caused or taken pleasure in irregular sensations; examine whether we have led others to sin by letters, messages, presents, songs, indecent actions, or bad example; exposed one's self to sin by permitting dangerous or forbidden pleasures. We must examine whether we have dressed with bad intentions or contrary to decency—gone to church with evil intentions—omitted to pray when violently tempted. It is necessary to state the condition of the person with whom we have sinned or desired to sin—that is, whether married or not, bound by vows or not—and also our own.

We must also state whether the sin is habitual or not.

SEVENTH AND TENTH COMMANDMENTS.

[These commandments forbid us to covet or take our neigh-

bor's goods without his permission, and include all modes of taking, however indirect; great care is necessary in examining in this particular, inasmuch as sins against it can be forgiven only on restitution being made, except where the party is wholly unable to do so, and then the restitution is only suspended. This commandment also forbids avarice, or an inordinate love of earthly temporal things.]

By thought.—Desired or wished to take another's property, to cheat him, not pay him or restore him his property—avariciously desired wealth or other property?

By word.—Gained by falsehood or false oaths—counselled or approved any wrong done our neighbor?

By action.—Taken another's property by fraud or violence—how much—with or without the design of taking more—from a poor person—from a church—been avaricious—hoarded up property—been in any way accessory to a theft—defrauded the State of its rights—appropriated an article found without making any endeavor to find the owner?

Cheated in any way in trade—by false weights or measures, and selling inferior goods—by imposing on the ignorant—passed bad money—profited by a person's necessity to get an exorbitant price—bought things stolen—bought of such as had no right to sell—combined with others to run up prices—combined with others to extort higher wages from masters, or to give lower wages to persons in employ?

Made illegal contracts—defrauded government or the public by fraudulent failures?

Aided others to recover money not justly due?

Exacted payment for services not rendered?

Gambled away the property of our families, or spent it in carousing or amusements?

Given money to bribe judges or jurors in our favor—or to obtain office—or accepted bribes?

By omission.—Omitted to do the duties for which we were employed—neglected to pay our servants, workmen, etc., or kept back their wages—paid them in such a way that they were losers—not paid our debts—lived so extravagantly that we could not, and neglected to retrench—not prevented a loss to our neighbors when we could—neglected to give alms and aid the poor according to our means—refused to aid works of charity

when able—neglected to make restitution, or made it only after long delay—how long?

Eighth Commandment.

[This commandment forbids all perjury and false swearing, all lies, falsehood, and equivocation. It also embraces every sin against charity, whether by detraction, rash judgment, suspicion, ill-natured reports, or insinuation, want of kindness, or forbearance, and a violation of the clear and positive rule of charity, to act, speak, and even think of others as we wish they should think, act, and speak of us.]

By thought.—Suspected or misjudged our neighbor unreasonably?

By word.—Manifested our suspicions or rash judgments to others—revealed secrets confided to us—lied with or without detriment to our neighbor—calumniated him, that is, spoken evil of him falsely—made known his faults—to how many—taking pleasure in hearing him calumniated or slandered—drawn conversation to it?

By action.—Made false accusations to superiors or the authorities—sworn falsely, either in court or elsewhere—induced others to give false testimony and commit perjury—given money to carry on frauds at elections, and so induce perjury—aided such frauds in any way, excused or justified them?

Forged documents, stolen or destroyed records to injure others?

By omission.—Taken the oaths of any society condemned by the Church—neglected to stop calumny or slander when we could or were bound to do so by our station—not given all the honor due them—not repaired the evil caused our neighbor by our sins in these particulars?

Duties of our State of Life.

What are they—have we fulfilled them day by day—in what respect especially have we transgressed?

Have we lived without really thinking of God and our duties as Christians—made no effort to advance in virtue?

[Observe that every matter noted in this examen does not constitute a mortal sin, but such only as are a violation of God's law in a grievous matter, with full advertence and a deliberation

of the will. Observe, too, that a sin is not less grievous because habitual, or done without attention to it at the moment: on the contrary, habit renders it more grievous, if with a firm will we do not struggle against it and use the means prescribed.]

A PRAYER TO BEG OF GOD THE GRACE OF SINCERE CONTRITION.

I have now, O my God, aided by Thy grace, endeavored to discover the number of my transgressions, and have examined, to the best of my power, the state of my conscience. But, alas! O Judge of the living and the dead! how far different is my judgment from Thine! How many offences are still perhaps hidden from my view, though perfectly known to Thee! But, my God, as I am persuaded it is not so much a knowledge of their number, as sorrow for their deformity, that Thou requirest, I now earnestly implore of Thee to give me that lively, sincere, efficacious contrition, which I know is a necessary condition of my pardon. My heart was formed by Thee, Thou alone canst change it; it is in Thy hands, and though most ungrateful, most insensible, it is not too obdurate for Thee to penetrate and soften. One drop of Thy adorable blood, one of those precious tears which my offences drew from Thy eyes, would suffice to produce in my soul the most lively contrition. Ah! look on me, Eternal Light! and my understanding will be enlightened to conceive the enormity of sin; touch my heart, and it will be broken with sorrow for having ever offended Thee. Convert me, and I shall be converted; for my destruction, my misery, and my misfortune is from myself, but my salvation must come from Thee, O my most merciful Father! from Thee, Whom I have so ungratefully abandoned, and so grievously offended.

ACT OF CONTRITION FOR THOSE WHO ARE GUILTY OF MORTAL SIN.

O infinite majesty of my God! I am so full of shame at the sight of the ingratitude and malice of which I find myself guilty before Thee, that I dare not raise my eyes to heaven. I confess, O most gracious and merciful Lord, that by the multitude and enormity of my sins I have deserved to be abandoned by Thee, and condemned to eternal torments. Ah, unhappy being that I am, how can I have dared to offend Thee! Can it be, O my Saviour, that I have trampled under foot Thy blood, by which I was redeemed; and that I have thus renewed the pains of Thy

passion and of Thy death! Ah, why, why did I not die at once, rather than displease Thee! How could I dare to offend against Thee, Who art infinite goodness, wisdom, and beauty! . . . . Thee, Who art perfection itself! . . . . Thee, Who art my God, my Creator, my beginning, my end, my happiness, my all! . . . . Thee, from Whom I have received my being, my life, and all that I am! . . . . Thee, Who hast guided and protected me with the tenderest love under the shadow of Thy wings! . . . . Thee, Who hast adopted me for Thy child, and made me heir to Thy eternal kingdom! . . . . Thee, Who hast redeemed me by Thy most precious blood, and hast so often nourished me with Thy most sacred body and blood in the Sacrament of the Eucharist! And yet, notwithstanding these Thy great and manifold blessings, I have offended Thee, O my God! I have abandoned Thee, to league with Thy enemies against Thee. I have preferred a vile gratification to Thy love. O ingratitude! O delusion! O madness! Ah, when shall I detest my sins as much as they deserve? O my sweet and merciful Lord Jesus, of Whose goodness there is no end, and of Whose mercy the treasure is infinite, have pity on me, and save my soul! Pardon me, O most bountiful Lord, pardon me, I entreat Thee, by the merit of Thy bitter passion and death! Remember not my iniquities, but regard Thy infinite mercy. I promise that, by the help of Thy grace, I will never fall into them again. From this very moment I break all the ties that bind me to the world, to the flesh, to the devil, and to sin. I am from this moment firmly resolved to trample under foot all worldly vanities, and to consecrate myself entirely to Thy holy love. Oh, never allow me to fall back into my old habits of sin! Never permit that honors, or interest, or pleasure, or pride, or the love of life, or the fear of death, or any other motive, shall cause me to swerve from Thy divine commands. Grant that I may keep them with my whole heart, though it should cost me the sacrifice of my life, and of all I hold dearest in the world.

Ah, what has been my folly and my wickedness in having so often and so grievously offended my God, my heavenly Father, my gracious and loving Redeemer! What ingratitude, what an excess of malice! At the very moment I was receiving with one hand the greatest favors and graces from this my most ten-

der and merciful Lord, with the other I was plunging a dagger into His bosom—I was crucifying Him again within my soul! I have sold myself to the devil for a worthless pleasure; I have renounced the kingdom of heaven and all the joys of paradise for a trifling enjoyment; I have signed the decree for my eternal damnation to gratify my pride; I have condemned myself to suffer an eternity of torments and all the agonies of hell, to indulge an unworthy passion! Ah, who will give to my eyes a fountain of tears, that I may weep and lament over my sins!

O my divine Redeemer, Whose love I have unhappily despised, Whose blood I have trodden under foot, Whose wounds I have reopened, and Whose death I have renewed by my sins! How can I present myself before Thee after so great an excess of ingratitude and malice! O my gracious Saviour, what hadst Thou done to me that I should treat Thee so cruelly! Thou hast reconciled me to Thy Father by Thy death, and I have again drawn down upon myself His indignation by repeated sins. Thou hast snatched me from the slavery of the devil, and I have again entangled myself in his snares. Thou hast healed my wounds, and I have inflicted fresh ones on myself. Thou hast delivered me from the eternal flames of hell, to which I was condemned by my sins, and I have cast myself into them again. Thou hast obtained heaven for me, and I have sold the right which Thou didst purchase at the price of Thy blood, for a trifling pleasure, for a corruptible crown. Is it possible to conceive folly, stupidity, malice, equal to mine! I confess it here before Thee, O Lord; I detest it from the depths of my soul; and resolve to die a thousand times rather than fall again into it. Ah, wilt Thou reject a contrite and humble sinner, when Thou didst come down from heaven to call sinners to repentance? Wilt Thou refuse to receive this strayed sheep which returns from his wanderings, after Thou hast sought him so long, to bring him back to the fold? Wilt Thou reject this prodigal child, who comes to throw himself at Thy feet, after Thou hast so much grieved over his loss? Wilt Thou leave me forever to groan under the insupportable weight of sin, when Thou didst invite all those who are burdened to cast their load at Thy feet? Thou didst absolve the sinful woman when, kneeling before Thee, she implored Thy mercy; Thou didst remit the sins of the publican when he humbled himself in Thy

temple; Thou didst pardon the good thief when he acknowledged Thy power on the cross; and shall I be the only one to whom Thou wilt refuse grace? No, my adorable Saviour, not so. I trust that, however unworthy I have made myself of pardon, yet Thou wilt grant it to me, and that Thy precious blood will appease Thy Father's wrath against me, and wash away the stain of my sins. Offer it, then, to Him for me, O Lord, and apply it so effectually to me that I may be entirely cleansed, and may be judged worthy to enter into the blessed mansions, where nothing defiled can be admitted. Amen.

RESOLUTION OF AMENDMENT.

Since I have had the misfortune to offend Thee, O my God, and as I cannot recall the past, I resolve at least, with the assistance of Thy grace, to repair it by henceforth carefully avoiding all that displeases Thee. I will shun sin, with its sources and occasions, particularly those sins into which my natural frailty most frequently leads me. I will adopt the means suggested by Thy minister for the correction of my faults, listening to his words as if spoken by Thyself. I know, O my God, what I should have to apprehend from the severity of Thy justice, if Thy anger had not been appeased by the merits of Jesus Christ. I feel that Thou wilt not reject the prayer of Thy innocent Son, Whose blood pleads for me, His guilty creature. In this hope, O God of goodness, I present myself at Thy tribunal, there to accuse myself of my sins entirely, sincerely, and humbly, with full confidence that Thou wilt ratify in heaven the absolution pronounced on earth. Holy Virgin, Mother of grace and mercy, refuge of sinners, intercede for me, that in this confession I may receive full pardon for the past, and grace to avoid sin in future. My good angel, who hast been witness of my transgressions, help me to rise from my evil habits, and obtain for me strength against future relapses. Amen.

CONFESSION.

Renew your Act of Contrition and approach the confessional with the same recollectedness, silence, and modesty which would fill your heart if Christ our Lord were seated there in person

ready to hear your confession, and not the priest who is really His representative.

When your turn has come, kneel down and say: "Bless me, father, for I have sinned," and then begin the "Confiteor," proceeding as far as "through my fault," etc. Then tell when you last approached the sacraments, the period your confession is to embrace, and begin the avowal of your sins. Accuse yourself first of the faults, if any, in your last confession and communion, and when you have stated all, especially if you are so happy as to have no mortal sin on your conscience, conclude thus:

"For these and all the sins of my past life, especially my sins of (naming some grievous sin), I am heartily sorry, beg pardon of God, and absolution of you, my father," and conclude the "Confiteor."

Listen then with humility and docility to the advice of your confessor, and during this time avoid all recurrence as to the confession itself; remembering that sins forgotten after a serious examination are really comprised in the absolution. Accept with submission the penance imposed, and if any obstacle that you foresee will prevent your accomplishing it, state this respectfully.

And while he pronounces the words of absolution endeavor to excite an act of perfect contrition. Should your ghostly father deem it proper to defer absolution, acknowledge your unworthiness, murmur not. Leave the confessional resolved to use every effort, by a change of life and sincere repentance, to obtain God's pardon, which His minister will ratify.

PRAYER AFTER CONFESSION, WHEN ABSOLUTION HAS BEEN DEFERRED.

Alas! my God, I leave the tribunal of mercy, without having received the grace of justification which I so earnestly desire. I feel and acknowledge that I am unworthy of so great a favor, for I have broken my repeated promises, neglected my resolutions, and, for a trifling gratification, deliberately offended Thee. But instead of casting me into despair, the delay of absolution shall only prove an incentive to courageous and vigorous efforts to correct my faults, to repair my past omissions of duty, to practise solid virtue, and adhere more faithfully to

my promises in future than I have done hitherto. With the assistance of that grace which I now earnestly implore, and on which alone I rely, I will adopt every means in my power to recover Thy friendship, and merit the happiness of being reinstated among the favored number of Thy children. Amen.

If your confessor thinks it proper to give you absolution, regard it as a grace of which you are unworthy; receive it with humility, with head and body bowed humbly before God. Pronounce an act of contrition, and say some such prayer as the following:

ACT AFTER CONFESSION.

My dear Jesus, how much do I not owe Thee! By the merits of Thy blood I hope that I have this day been pardoned. I thank Thee above all things. I hope to reach heaven, where I shall praise Thy mercies forever. My God, if I have hitherto lost Thee so often, I now desire to lose Thee no more. From this day forward I will change my life in earnest. Thou dost merit all my love; I will love Thee truly; I will no longer see myself separated from Thee. I have promised Thee this already; now I repeat my promise of being ready to die rather than to offend Thee again. I promise also to avoid all occasions of sin; and to take such means as shall prevent my falling again. My Jesus, Thou knowest my weakness, give me grace to be faithful to Thee till death, and to have recourse to Thee when I am tempted. Most holy Mary, help me! Thou art the mother of perseverance; I place my hope in thee.

ON THE PENANCE IMPOSED BY THE CONFESSOR.

Satisfaction, which we call penance, though not essential, is a necessary part of the Sacrament of Penance. Without it the confession may be valid, as would be the case if a patient were dying, and unable to perform suitable penance. But it is an integral part; so that, should a person at confession not have the intention of performing the penance enjoined, the confession is null; for the penitent is obliged, in confessing his sins, to have the intention of complying with the penance imposed by the confessor. But, if he has the intention of performing the penance, and afterwards neglects to fulfil it, the confession is valid; but he is guilty of a mortal sin if the penance be grievous.

It is necessary to know that when a person commits a sin, he contracts the guilt, and also the punishment due to the guilt of sin. By the absolution of the confessor, the guilt and the eternal punishment are remitted, and when the penitent has intense contrition, all the temporal punishment is also remitted. But, when the contrition is not so great, the temporal penalties remain to be suffered either in this life or in purgatory, as the Council of Trent teaches. (Sess. xiv. ch. viii.) There the council declares that sacramental penance not only atones for the punishment due to us, but that it also cures the bad effect left by sin; the passions, evil habits, the hardness of heart; and that it obtains for us strength not to relapse into sin. Therefore, go to confession every week, or at least every fortnight; but never allow a month to pass without approaching the tribunal of penance.

The penance must be performed within the time fixed by the confessor; and should he not fix a time, it ought to be performed without delay; for when the penance is grievous, and particularly when it is medicinal, to defer the performance of it for a long while would be a mortal sin.

OFFERING OF THE PENANCE ENJOINED AT CONFESSION.

O God of sanctity, of myself I have no means of satisfying Thy rigorous justice, but I offer Thee an abundant satisfaction in the infinite merits of a God-man. I present Thee, O my God, the sacred heart of Thy Son, filled with sadness and pierced with wounds for me, that Thy justice may thus be appeased. I unite my sufferings to the bitter pangs of my dying Saviour. May the abundance of His merits, and the immense charity of His heart, supply for the imperfection and insufficiency of my works. O Lord, Who hast severed my chains, strengthen me with Thy grace, that I may never resume them; that I may conquer the bad habits which have been so long opposed to Thy Spirit, and courageously resist the temptations to which I have hitherto so easily yielded. Amen.

Devotions for Holy Communion.

HOW WE OUGHT TO COMMUNICATE.

PREPARE yourself for holy communion the evening before by many ejaculations of love, retiring earlier, that you may rise sooner in the morning. Should you awake in the night, raise your heart to God immediately, and make some ardent aspirations, in order to prepare your soul for the reception of her Spouse, Who, being awake whilst you were asleep, prepares a thousand graces and favors for you, if, on your part, you are disposed to receive them. In the morning, rise up with alacrity to enjoy the happiness you hope for; and having confessed, go with a great but humble confidence to receive this heavenly food, which nourishes your soul to immortality: and after repeating thrice, "Lord, I am not worthy," etc., cease to move your lips to pray, or to sigh, but opening your mouth gently and moderately, and lifting up your head as much as is necessary, that the priest may see what he is about, full of faith, hope, and charity, receive Him, in Whom, by Whom, and for Whom you believe, hope, and Whom you love. Represent to yourself that as the bee, after gathering from the flowers the dew of heaven, and the choicest juice of the earth, reducing them into honey, carries it into her hive, so the priest, having taken from the altar the Saviour of the world, the true Son of God, Who, as the dew, is descended from heaven, and the true Son of the Virgin, Who, as a flower, is sprung from the earth of our humanity, puts Him as delicious food into your mouth and body.

Having received Him in your breast, excite your heart to do homage to the author of your salvation; treat with Him concerning your internal affairs; consider that He has taken up His abode within you for your happiness; make Him then as welcome as you possibly can, and conduct yourself in such a manner as to make it appear by all your actions that God is with you.

But when you cannot enjoy the benefit of really communicating at holy Mass, communicate at least spiritually, uniting yourself by an ardent desire to this life-giving flesh of Our Saviour.

Your principal intention in communicating should be to ad-

vance in virtue, to strengthen yourself in the love of God, and to receive comfort from this love; for you must receive through love that which love alone caused to be given to you. You cannot consider Our Saviour in an action either more full of love, or more tender than this, in which He annihilates Himself, or, as we may more properly say, changes Himself into food, that so He may penetrate our souls, and unite Himself most intimately to the heart, and to the body of His faithful.

If worldlings ask you why you communicate so often, tell them it is to learn to love God, to purify yourself from your imperfections, to be delivered from your miseries, to be comforted in your afflictions, and supported in your weaknesses. Tell them that two sorts of persons ought to communicate frequently: the perfect, because, being well disposed, they would be greatly to blame not to approach to the source and fountain of perfection; and the imperfect, to the end that they may be able to aspire to perfection; the strong, lest they should become weak; and the weak, that they may become strong; the healthy, lest they should fall into sickness; and the sick, that they may be restored to health: that for your part, being imperfect, weak, and sick, you have need to communicate frequently with Him Who is your perfection, your strength, and your physician. Tell them that those who have not many worldly affairs to look after ought to communicate often, because they have leisure; that those who have much business on hand should also communicate often, for he who labors much and is loaded with toil ought to eat solid food, and that frequently. Tell them that you receive the Holy Sacrament, to learn to receive it well; because one can hardly perform an action well which he does not often practise.

Communicate frequently, then, and as frequently as you can, with the advice of your ghostly father; and, believe me, by approaching to and eating beauty, purity, and goodness itself, in this divine sacrament, you will become altogether fair, pure, and virtuous.

PREPARATION FOR COMMUNION.

St. Francis de Sales says that Our Saviour can never be seen more amiable and more tender, in all that He has done for us, than in holy communion, in which He, so to say, annihilates Himself and becomes food, that He may unite Himself to the

hearts and bodies of His faithful. Therefore the learned Gerson used also to say, that there was no means more efficacious than holy communion whereby to enkindle devotion and the holy love of God in our souls.

And, indeed, if we speak of doing something agreeable to God, what can a soul do more agreeable to Him than to receive communion? St. Denis teaches us that love always tends towards perfect union; but how can a soul be more perfectly united with Jesus than in the manner of which He speaks Himself, saying: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him" (John vi. 57)? St. Augustine says that if every day you receive this sacrament, Jesus will be always with you, and that you will always advance in divine love.

Again, if there be question of healing our spiritual infirmities, what more certain remedy can we have than holy communion, which is called by the sacred Council of Trent "a remedy whereby we may be freed from daily faults, and be preserved from mortal sins"?

Whence does it come, asks Cardinal Bona, that in so many souls we see so little fruit with such frequent communions, and that they constantly relapse into the same faults? He replies: "The fault is not in the food, but in the disposition of him who receives." "Can a man," says Solomon, "hide fire in his bosom, and his garments not burn?" (Prov. vi. 27.) "God is a consuming fire." He comes Himself in holy communion to enkindle this divine fire; how is it, then, says William of Paris, that we see such a diabolical miracle as that souls should remain cold in divine love, in the midst of such flames?

All comes from the want of proper dispositions, and especially from want of preparation. Fire immediately inflames dry but not green wood; for this latter is not disposed to burn. The saints derived great benefit from their communions because they prepared themselves with great care. St. Aloysius Gonzaga devoted three days to his preparation for holy communion, and three days he spent in thanksgiving to his Lord.

To prepare well for holy communion, a soul should be disposed on two main points: it should be detached from creatures and have a great desire to advance in divine love.

In the first place, then, a soul should detach itself from all things, and drive everything from its heart which is not God.

"He that is washed," saith Jesus, "needeth not but to wash his feet, but is clean wholly" (John xiii. 10); which signifies, as St. Bernard explains it, that in order to receive this sacrament with great fruit, we should not only be cleansed from mortal sins, but that our feet also should be washed, that is, be free from earthly affections; for being in contact with the earth they excite a sort of repugnance in God, and soiling the soul prevent the effects of holy communion.

St. Gertrude asked Our Lord what preparation He required of her for holy communion, and He replied: "I only ask that thou shouldst come empty of thyself to receive Me."

In the second place, it is necessary in holy communion to have a great desire to receive Jesus Christ and His holy love. In this sacred banquet, says Gerson, only those who are famishing receive their fill; and the most blessed Virgin Mary had already said the same thing: "He hath filled the hungry with good things" (Luke i. 53). As Jesus, writes the venerable Father Avila, only came into this world after He had been much and long desired, so does He only enter a soul which desires Him; for it is not becoming that such food should be given him who has a loathing for it. Our Lord one day said to St. Matilda: "No bee flies with such impetuosity to flowers, to suck their honey, as I fly to souls in holy communion, driven by the violence of My love." Since, then, Jesus Christ has so great a desire to come into our souls, it is also right that we also should have a great desire to receive Him and His divine love by holy communion. St. Francis de Sales teaches us that the principal object which a soul should have in view in communicating should be to advance in the love of God; since He Who for love alone gives Himself to us should be received for love.

ACTS BEFORE COMMUNION.

Act of Faith.—"Behold he cometh leaping upon the mountains, skipping over the hills" (Cant. ii. 8). Ah, my most amiable Saviour, over how many, what rough and craggy mountains hast Thou had to pass in order to come and unite Thyself to me by the means of this most holy sacrament! Thou, from being God, hadst to become man; from being immense, to become a babe; from being Lord, to become a servant. Thou hadst to pass from the bosom of Thy Eternal Father to the womb

of a virgin: from heaven into a stable; from a throne of glory to the gibbet of a criminal. And on this very morning Thou wilt come from Thy seat in heaven to dwell in my bosom.

"Behold he standeth behind our wall, looking through the windows, looking through the lattices" (Cant. ii. 9). Behold, O my soul, thy loving Jesus, burning with the same love with which He loved thee when dying for thee on the cross, is now concealed in the Most Blessed Sacrament under the sacred species; and what doing? "Looking through the lattices." As an ardent lover, desirous of seeing His love corresponded with, from the host, as from within closed lattices, whence He sees without being seen, He is looking at you, who are this morning about to feed upon His divine flesh; He observes your thoughts, what it is that you love, what you desire, what you seek for, and what offerings you are about to make Him.

Awake then, my soul, and prepare to receive thy Jesus; and, in the first place, by faith, say to Him: So then, my beloved Redeemer, in a few moments Thou art coming to me? O hidden God, unknown to the greater part of men, I believe, I confess, I adore Thee in the Most Holy Sacrament as my Lord and Saviour! And in acknowledgment of this truth I would willingly lay down my life. Thou comest to enrich me with Thy graces, and to unite Thyself all to me; how great, then, should be my confidence in this Thy so loving visit!

Act of Confidence.—My soul, expand thy heart. Thy Jesus can do thee every good, and, indeed, loves thee. Hope thou for great things from this thy Lord, Who, urged by love, comes all love to thee. Yes, my dear Jesus, my hope, I trust in Thy goodness, that, in giving Thyself to me this morning, Thou wilt enkindle in my poor heart the beautiful flame of Thy pure love, and a real desire to please Thee; so that, from this day forward, I may never will anything but what Thou willest.

Act of Love.—Ah, my God, my God, true and only love of my soul, and what more couldst Thou have done to be loved by me? To die for me was not enough for Thee, my Lord; Thou wast pleased to institute this great sacrament in order to give Thyself all to me, and thus bind and unite thyself heart to heart with so loathsome and ungrateful a creature as I am. And what is more, Thou Thyself invitest me to receive Thee, and desirest so much that I should do so! O boundless

love, incomprehensible love, infinite love, a God would give Himself all to me!

My soul, believest thou this? And what doest thou? what sayest thou? O God, O God, O infinite amiability, only worthy object of all loves, I love Thee with my whole heart, I love Thee above all things, I love Thee more than myself, more than my life! Oh, could I but see Thee loved by all! Oh, could I but cause Thee to be loved by all hearts as much as Thou deservest! I love Thee, O most amiable God, and I unite my miserable heart in loving Thee to the hearts of the seraphim, to the heart of the most blessed Virgin Mary, to the heart of Jesus, Thy most loving and beloved Son. So that, O Infinite Good, I love Thee with the love with which the saints, with which Mary, with which Jesus love Thee. And I love Thee only because Thou art worthy of it, and to give Thee pleasure. Depart, all earthly affections, which are not for God, depart from my heart. Mother of fair love, most holy Virgin Mary, help me to love that God Whom thou dost so ardently desire to see loved!

Act of Humility.—Then, my soul, thou art even now about to feed on the most sacred flesh of Jesus! And art thou worthy? My God, who am I, and who art Thou? I indeed know and confess Who Thou art Who givest Thyself to me; but dost Thou know what I am, who am about to receive Thee?

And is it possible, O my Jesus, that Thou, Who art infinite purity, desirest to come and reside in this soul of mine, which has been so many times the dwelling of Thy enemy, and soiled with so many sins? I know, O my Lord, Thy great majesty and my misery; I am ashamed to appear before Thee. Reverence would induce me to keep at a distance from Thee; but if I depart from Thee, O my life, whither shall I go? to whom shall I have recourse? and what will become of me? No, never will I depart from Thee; nay, even I will ever draw nearer and nearer to Thee. Thou art satisfied that I should receive Thee as food, Thou even invitest me to this. I come then, O my amiable Saviour, I come to receive Thee this morning, all humbled and confused at the sight of my defects; but full of confidence in Thy tender mercy, and in the love which Thou bearest me.

Act of Contrition.—I am indeed grieved, O God of my

soul, for not having loved Thee during the time past; still worse, so far from loving Thee, and to gratify my own inclinations, I have greatly offended and outraged Thy infinite goodness: I have turned my back against Thee, I have despised Thy grace and friendship; in fine, O my God, I was deliberately in the will to lose Thee. Lord, I am sorry, and grieve for it with my whole heart. I detest the sins which I have committed, be they great or small, as the greatest of all my misfortunes, because I have thereby offended Thee, O Infinite Goodness. I trust that Thou hast already forgiven me; but if Thou hast not yet pardoned me, oh, do so before I receive Thee: wash with Thy blood this soul of mine, in which Thou art so soon about to dwell.

Act of Desire.—And now, my soul, the blessed hour has arrived in which Jesus will come and take up His dwelling in thy poor heart. Behold the King of heaven, behold thy Redeemer and God, Who is even now coming; prepare thyself to receive Him with love, invite Him with the ardor of thy desire; come, O my Jesus, come to my soul, which desires Thee. Before Thou givest Thyself to me, I desire to give Thee, and I now give Thee, my miserable heart; do Thou accept it, and come quickly to take possession of it.

Come, my God, hasten; delay no longer. My only and infinite good, my treasure, my life, my paradise, my love, my all, my wish is to receive Thee with the love with which the most holy and loving souls have received Thee; with that with which the most blessed Virgin Mary received Thee; with their communions I unite this one of mine.

Most holy Virgin and my Mother Mary, behold, I already approach to receive thy Son. Would that I had the heart and love with which thou didst communicate! Give me this morning thy Jesus, as thou didst give Him to the shepherds and to the kings. I intend to receive Him from thy most pure hands. Tell Him that I am thy servant and thy client; for He will thus look upon me with a more loving eye, and, now that He is coming, will press me more closely to Himself.

SHORTER ACTS BEFORE COMMUNION.

My beloved Jesus, true Son of God, Who didst die for me on the cross in a sea of sorrows and ignominy, I firmly believe

that Thou art present in the Most Holy Sacrament; and for this faith I am ready to give up my life.

My dear Redeemer, I hope by Thy goodness, and through the merits of Thy blood, that when Thou dost come to me this morning Thou wilt inflame me with Thy holy love, and wilt give me all those graces which I need to keep me obedient and faithful to Thee till death.

Ah, my God, true and only lover of my soul, what couldst Thou do more to oblige me to love Thee? Thou wast not satisfied, my Love, with dying for me, but Thou wouldst also institute the Most Holy Sacrament, making Thyself my food, and giving Thyself all to me, thus uniting Thyself most closely to such a miserable and ungrateful creature. Thou dost Thyself invite me to receive Thee, and dost greatly desire that I should receive Thee. O infinite love! A God gives Himself all to me! O my God, O Infinite Love, worthy of infinite love, I love Thee above all things; I love Thee with all my heart; I love Thee more than myself, more than my life; I love Thee because Thou art worthy of being loved; and I love Thee also to please Thee, since Thou dost desire my love. Depart from my soul, all ye earthly affections; to Thee alone, my Jesus, my treasure, my all, will I give all my love. This morning Thou dost give Thyself all to me, and I give myself all to Thee. Permit me to love Thee; for I desire none but Thee, and nothing but what is pleasing to Thee. I love Thee, O my Saviour, and I unite my poor love to the love of all the angels and saints, and of Thy Mother Mary, and the love of Thy Eternal Father. Oh, that I could see Thee loved by all! Oh, that I could make Thee loved by all men, and loved as much as Thou dost deserve!

Behold, O my Jesus, I am now about to draw near to feed on Thy most sacred flesh! Ah, my God, who am I? and Who art Thou? Thou art a Lord of infinite goodness, and I am a loathsome worm, defiled by so many sins, and who have driven Thee out of my soul so often.

Lord, I am not worthy to remain in Thy presence; I ought to be in hell forever, far away, and abandoned by Thee. But out of Thy goodness Thou callest me to receive Thee; behold, I come, I come humbled and in confusion for the great displeasure I have given Thee, but trusting entirely to Thy mercy and to the love Thou hast for me. I am exceedingly

sorry, O my loving Redeemer, for having so often offended Thee in time past. Thou didst even give Thy life for me; and I have so often despised Thy grace and Thy love, and have exchanged Thee for nothing. I repent, and am sorry with all my heart for every offence which I have offered Thee, whether grievous or light, because it was an offence against Thee, Who art infinite goodness. I hope Thou hast already pardoned me; but if Thou hast not yet forgiven me, pardon me, my Jesus, before I receive Thee. Ah, receive me quickly into Thy grace, since it is Thy will soon to come and dwell within me.

Come, then, my Jesus, come into my soul, which sighs after Thee. My only and infinite good, my life, my love, my all, I would desire to receive Thee this morning with the same love with which those souls who love Thee most have received Thee, and with the same fervor with which Thy most holy Mother received Thee; to her communions I wish to unite this one of mine. O Blessed Virgin and my Mother Mary, give me thy Son; I intend to receive Him from thy hands! Tell Him that I am thy servant, and thus will He press me more lovingly to His heart, now that He is coming to me.

PRAYER BEFORE COMMUNION.

O compassionate Lord Jesus Christ, I, a sinner, nothing presuming on my own merits, but trusting in Thy mercy and goodness, draw near with awe and trembling to the table of Thy sweetest banquet. For my heart and my body are stained with many sins, my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Godhead, O dread and awful Majesty, I, Thy wretched creature, who am fallen into a great strait, betake myself to Thee, the Fountain of mercy; to Thee I hasten that I may be healed; beneath Thy protection I make my refuge; I long to have Thee for my Saviour, before Whom I can in no wise stand as my Judge. To Thee, O Lord, I now show my wounds; before Thee I lay bare all this my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in Thy mercies, which are past numbering. Look on me with the eyes of Thy mercy, O Lord Jesus Christ, everlasting King, God and man, Who wast crucified for man. Graciously hear me who hope

in Thee; have mercy on me who am full of miseries and of sins, O Thou full and over-flowing Fountain of pity and of mercy. Hail, Thou saving Victim, offered for me and all mankind upon the tree of the cross. Hail, thou noble and precious blood, which dost ever flow forth from the wounds of my crucified Lord Jesus Christ, and wash away the sins of the whole world. Remember Thy creature, O Lord, whom Thou hast redeemed with Thine own blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and in body, I may worthily receive the holy food of the holy; and grant that the sacred taste of Thy body and blood, which I unworthy am about to receive, may be to me the remission of my sins, the perfect expiation and cleansing of all my faults, and the putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

PRAYER.

O almighty, everlasting God, behold, I draw near to the sacrament of Thine only-begotten Son, Our Lord Jesus Christ; I draw near as a sick man to the Physician of life, as one defiled to the Fountain of mercy, as one blind to the Light of eternal splendor, as one poor and needy to the Lord of heaven and earth. Wherefore I implore the fulness of Thine infinite bounty that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so that I may receive the bread of angels, the King of kings, and Lord of lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the sacrament of the body and blood of my Lord, but also the very reality and substance of the sacrament. O most gracious God, grant me so to receive the body of Thine only begotten Son, Our Lord Jesus Christ, that very body which He took of the Virgin Mary, that I may be truly incorporated into His mystical body and so numbered amongst its members. O most lov-

ing Father, grant me at last to behold face to face and forevermore the same Thy beloved Son Whom I purpose to receive now in my pilgrimage beneath the veils of the sacrament.

PRAYER.

For the love of Thee I bitterly grieve for all and every one of my sins and my negligences whereby I have ever offended and grieved Thy most tender loving-kindness and polluted my soul with such loathsome defilement. Oh, would that I could change the whole sea into blood, and that I could pour its mighty flood through my head and my heart, that thus that sink of unutterable abominations might be cleansed, which Thou, my last end, hast chosen for Thy habitation! Oh, would that my heart could be torn from my body and purified in fiercest fire from all its dross, that thus it might offer Thee an abode, not, alas, worthy of Thee, but at least not so utterly unworthy.

But why do I disquiet my soul within me, seeing that even if a thousand years were given me I could not prepare myself to receive Thee befittingly?—for of myself I have nothing whatever which could in any way avail towards so august and solemn a preparation as beseems Thy adorable majesty. Wherefore, O most loving Jesus, I cast myself in the dust before Thee in the humility of my heart, and I beseech Thy clemency to deign so to prepare me that I may partake of this heavenly banquet to Thy glory and to the profit of all the whole world. I offer and abandon to Thy tender pity all my substance, all that I am and all that I have, earnestly desiring and beseeching Thee that Thou wouldst Thyself vouchsafe to prepare within me all that is most pleasing to Thy divine goodness. I offer and abandon to Thee, O Thou surpassingly sweet lover of my soul, my whole heart, beseeching Thee that Thou wouldst wash it in that water of mighty efficacy which flowed from Thy most holy side, and adorn it for Thine indwelling with the precious blood of Thy most sacred Heart, and fit it for Thyself with the fragrant incense of Thy divine love. Amen.

DEVOUT ASPIRATIONS BEFORE COMMUNION.

O my true and perfect Love, what affection is this that brings Thee to such a miserable thing as I? Come, yes, come, desired of my heart; my soul sighs for Thee; I offer to Thee, O my God, this communion, to satisfy the desire Thou hast to

come and unite me to Thyself, my God, and my all. Oh, what a wonder! A God descends from heaven for me, and hides His majesty under the vile clothing of the species of bread and wine! Oh, how true it is, my Lord, that, having always loved Thine own, Thou hast loved them especially at the end, when Thou didst institute this divine sacrament.

O my God, Thou art goodness itself; how, then, is it possible that I can love anything else but Thee? Ah, Lord, draw me always closer and closer into Thy heart. I prefer Thy love and Thy goodness above all that is to be found in the world. Thou art the only object of my affections. I wish for none other but Thee. I will leave all in order to love Thee. Give me grace to do it; without that I can do nothing.

Ah, my Beloved, if Thou wouldst have me look to Thee, do Thou first turn to me, and by Thy Spirit draw mine to Thee. I am nothing, I can do nothing, I am worth nothing; therefore let me not be ungrateful for all the graces that Thou hast deigned to grant to me. I offer myself for Thy love, to be entirely deprived of every sensible consolation, and to suffer all the afflictions Thou shalt be pleased to send me, whether in time or eternity. I am, and will be, all Thine; I dare to ask Thee not only for Thy gifts, but also for Thyself. I desire to receive Thee, to be more united to Thee.

O Eternal Father, I offer to Thee the passion of Thy Son for my salvation and that of the whole world. Look not at my sins; but look at the love of Thy beloved Son towards us which has drawn Him into this sacrament. By this love, my God, have pity on me!

My Redeemer, I acknowledge myself to be infinitely unworthy of approaching to receive Thee, by reason of my sins and my want of purity. Therefore I say to Thee, Lord, I am not worthy. Even if I had all the love of the seraphim, I should still be unfit to receive Thee; again, then, I repeat, Lord, I am not worthy.

Come, O my sweet Saviour, and work in me that which Thou dost come to me to do. I am nothing but wretchedness; but Thy goodness does not let Thee see my misery. Come into my soul and sanctify it; take possession of my heart and purify it; enter into my body and keep it; and never separate me from Thy love.

Burn, O consuming Fire, all Thou dost see in me unworthy of Thy presence, and that may put an obstacle to Thy grace and love. O Mother of my Redeemer, have compassion on me, a poor sinner; pray for me, that by thy help I may embrace thy Son with perfect love, and become a soul after His own heart.

AT COMMUNION.

When the moment comes to approach the railing, excite in your heart a new act of contrition while the "Confiteor" is recited and the priest pronounces the absolution, in order to merit more and more the remission of your sins, and obtain a perfect purity to receive the spotless Lamb.

At the Agnus Dei, and *Domine, non sum dignus*, pour forth your heart in sentiments of love, confusion, joy, respect, self-immolation, and tenderness. Say interiorly:

"Whence comes it that this Lamb of God, that this God of purity and majesty, can vouchsafe to lower Himself to me, so unworthy of His presence? Yes, Lord, I do not deserve that Thou shouldst come to me; say but the word, and my soul shall be healed."

Communicate with these sentiments and the religious feeling which faith inspires, and after receiving this sacred pledge of your salvation retire with respectful and religious modesty, and remain some time in sweet and respectful silence, with eyes closed or cast down, to avoid distraction.

DEVOTIONS AFTER COMMUNION.

ON THE IMPORTANCE OF THE THANKSGIVING AFTER HOLY COMMUNION.

The daily bread which we ask of God in the Lord's Prayer is either bread for our bodies, or the divine Eucharist, which is the bread of our souls. Hence, however anxious others may be in asking for that earthly bread, let us beseech the Eternal Father to give us grace to ask of Him our celestial bread. And as the eyes of the body cannot have the delight of beholding Him, because He is veiled, let us ask Him to discover Himself to the eyes of our soul, and to make Himself known to be that most pleasant and delicious food which can alone preserve our lives.

Now, if, when He lived in this world, He healed the sick by

the mere touch of His garments, how can we doubt that He will grant us whatever we ask of Him while He is actually in our house? His majesty is not wont to be a bad paymaster; let us, then, only give Him fitting entertainment. If you are troubled at not seeing Him with your corporal eyes, consider it is not expedient for us; for it is one thing to see Him glorified, and quite another to behold Him as He was when He lived and conversed on earth. Such is our weak nature that we could not endure it; the world itself would be moved, nor would any one be able to stay in it, because by the vision of this eternal truth it would evidently appear that all those things which we value here are a lie and a cheat. And how should such a sinner as I am, who have so highly offended Him, dare to behold Him, or to be so near Him? He is accessible under those accidents of bread; for if the King be disguised we are able to converse with Him without the wonted ceremonies and reverences, and it even appears that He is obliged to suffer this, because He has not made Himself known. But if Our Lord were to manifest Himself visibly, who would dare to approach Him with such tepidity, such unworthiness, and with so many imperfections as ours?

Let us stay, then, willingly with Him, nor lose so fair an opportunity of treating with Him; for the time after communion is the best for conversing with Him. Consider that it is fraught with the richest blessings to the soul, and that our good Jesus then delights much in our company. Take heed, then, that you leave Him not. If obedience calls you to some other duty, endeavor that your soul at least may be still with Our Lord; your Master will not fail to teach you at this time, though you understand not how; but if you immediately fix your thoughts on something else, and you heed Him not, nor regard Him Who is within you, then complain of no one but yourselves.

This, then, is the fitting time for our Master to teach us, and for us to hear Him and to kiss His feet, because He has been pleased thus to instruct us; beseeching Him not to depart from us.

After you have received Our Lord, endeavor then to shut the eyes of the body, to open those of the soul, since you then possess His very person within you; for I tell you again, and would repeat it continually, that if you adhere to this practice as often as you communicate, and endeavor to keep your con-

science pure, so that you may be admitted frequently to the enjoyment of this blessing, He will not come so disguised but, as I have said, He will make Himself known in manifold ways, according to our desire to see Him; and our desire should be that He would wholly reveal Himself to us. But if we make no account of Him, and, after we have received Him, go away from Him to seek after base earthly things, what can He do for us? Must He drag us by force to seek Him because He loves to be known by us? No; for men did not treat Him well when He openly exposed Himself to the gaze of all, and told them plainly Who He was; there were very few who believed Him. It is, therefore, a great mercy which He shows to us when He makes us understand that it is He Who is present in the Most Holy Sacrament; but He wills not to be seen openly, nor to communicate His favors and bestow His graces, except on His true friends, who, He knows, earnestly desire Him. Therefore let not any but such as thus lovingly and reverently approach Him venture to importune Our Lord to manifest Himself to them.

THANKSGIVING AFTER COMMUNION.

There is no prayer more agreeable to God, or more profitable to the soul, than that which is made during the thanksgiving after communion.

It is not advisable, as many do, to begin to read immediately after communion: it is then better to spend at least a short time in producing holy affections, and in conversing with Jesus, Who is then within us, and in repeating many times words of tenderness, or some feeling prayer. In affections and prayers it is, then, that the soul should entertain itself with Jesus after communion; for we must know that the acts formed in prayer after communion are far more precious and meritorious in the sight of God than when made at another time; for the soul being then united with Jesus, the value of the acts is increased by the presence of Jesus. We should, moreover, know that after communion Jesus Christ is more disposed to grant graces. St. Teresa says that after communion Jesus places Himself in the soul as on a throne of grace, and then says: "What willest thou that I should do for thee?" meaning, O soul, I am come for the express purpose of granting thee graces; ask Me what thou wilt, and as much as thou willest, thou shalt receive all.

Oh, what treasures of grace would you receive, devout soul, if you only entertained yourself with Jesus for an hour, or at least half an hour, after communion! For this purpose you can read the following acts. Be also careful after your prayer is ended to keep yourself during the whole day on which you have communicated united by affections and prayers with Jesus, Whom you have received.

ACTS AFTER COMMUNION.

Act of Faith.—Behold, my God is even now come to visit me, my Saviour to dwell in my soul. My Jesus is even now within me. He is come to make Himself mine, and at the same time to make me His. So that Jesus is mine, and I belong to Jesus; Jesus is all mine, and I am all His.

O infinite Goodness! O infinite Mercy! O infinite Love! that a God should come to unite Himself to me, and to make Himself all mine! My soul, now that thou art thus closely bound to Jesus, that thou art thus one with Him, what dost thou? Hast thou nothing to say to Him? dost thou not converse with thy God, Who is with thee? Ah, yes, renew thy faith; remember that the angels now surround thee, adoring their God, Who is within thy breast; do thou also adore thy Lord within thyself. Enter into thyself, and banish thence every other thought. Unite all thy affections together, and, clinging closely to thy God, say:

An Act of Welcome.—Ah, my Jesus, my Love, my infinite Good, my All, be ever welcome in the poor dwelling of my soul! Ah, my Lord, where art Thou? to what a place art Thou come? Thou hast entered my heart, which is far worse than the stable in which Thou wast born; it is full of earthly affections, of self-love, and of inordinate desires. And how couldst Thou come to dwell there? I would address Thee with St. Peter: "Depart from me, for I am a sinful man" (Luke v. 8). Yes, depart from me, O Lord, for I am indeed unworthy to receive a God of infinite goodness; go and find repose in those pure souls who serve Thee with so much love. But no, my Redeemer; what do I say? Leave me not; for if Thou departest I am lost. I embrace Thee, my Life; I cling to Thee. Mad indeed have I been in having separated myself from Thee for the love of creatures; and in my ingratitude I drove Thee from me. But now I will nevermore separate myself from Thee, my Treasure; I

desire to live and die united to Thee. Most blessed Virgin Mary, seraphim, and all souls, do you who love God with pure love lend me your affections, that I may worthily attend on my beloved Lord.

Act of Thanksgiving.—My God and Lord, I thank Thee for the grace which Thou hast this morning bestowed upon me, of coming to dwell in my soul; but I would wish to thank Thee in a manner worthy of Thee and of the great favor which Thou hast done me. But what do I say? how can such a miserable creature as I am ever worthily thank Thee?

One of Thy servants says that the feeling most becoming a soul who communicates is that of wondering astonishment at the thought, and to repeat: "A God is united to me; a God is mine!" David said: "What shall I render to the Lord for all the things that He hath rendered to me?" (Ps. cxv. 12.) But I; what return shall I make to Thee, my Jesus, Who, after having given me so many of Thy good things, hast this morning, moreover, given me Thyself? My soul, bless, then, and thank thy God as best thou canst. And thou, my Mother Mary, my holy advocates, my guardian angel, and all ye souls who love God, "come and hear, all ye that fear God, and I will tell you what great things He hath done for my soul" (Ps. lxv. 16). Come and bless and thank my God for me, admiring and praising the indeed great graces which He has granted me.

Act of Oblation.—"My Beloved to me, and I to Him" (Cant. ii. 16). Should a king go to visit a poor shepherd in his hut, what can the shepherd offer him other than his whole hut, such as it is? Since, then, O Jesus, my divine King, Thou hast come to visit the poor house of my soul, I offer and give Thee this house and my entire self, together with my liberty and will: "My Beloved to me, and I to Him." Thou hast given Thyself all to me; I give myself all to Thee. My Jesus, from this day forward I will be no longer mine; I will be Thine, and all Thine. May my senses be Thine, that they may only serve me to please Thee. And what greater pleasure, says St. Peter of Alcantara, can be found than that of pleasing Thee, most amiable, most loving, most gracious God? I at the same time give Thee all the powers of my soul, and I will that they shall be all Thine; my memory I will only use to recall to mind Thy benefits and Thy love; my understanding I will only use to think of Thee,

Who always thinkest of my good; my will I will only use to love Thee, my God, my all, and to will only that which Thou willest. My most sweet Lord, I offer, then, and consecrate to Thee this morning all that I am and have—my senses, my thoughts, my affections, my desires, my pleasures, my inclinations, my liberty; in a word, I place my whole body and soul in Thy hands.

Accept, O infinite Majesty, the sacrifice of the hitherto most ungrateful sinner Thou hast ever had on earth; but who now offers and gives himself all to Thee. Do with me and dispose of me, O Lord, as Thou pleasest.

Come, O consuming Fire, O divine Love! and consume in me all which is mine, and which is displeasing in Thy most pure eyes, so that from henceforward I may be all Thine, and may live only to execute, not Thy commands and counsels alone, but all Thy holy desires and good pleasure also. Amen.

O most holy Mary, do thou present this offering of mine to the Most Blessed Trinity with thine own hands; and do thou obtain Their acceptance of it, and that They may grant me the grace to be faithful unto death. Amen, amen, amen.

Act of Petition—O my soul, what art thou doing? The present is no time to be lost: it is a precious time, in which thou canst receive all the graces which thou askest. Seest thou not the Eternal Father, Who is lovingly beholding thee? for within thee He sees his beloved Son, the dearest object of His love. Drive, then, far from thee all other thoughts; rekindle thy faith, enlarge thy heart, and ask for whatever thou willest.

Hearest thou not Jesus Himself, Who thus addresses thee: "What wilt thou that I should do to thee?" (Mark x. 51.) O soul, tell Me, what dost thou desire of Me? I am come for the express purpose of enriching and gratifying thee; ask with confidence, and thou wilt receive all.

Ah! my most sweet Saviour, since Thou hast come into my heart in order to grant me graces, and desirest that I should ask Thee for them, I ask Thee not for the goods of the earth—riches, honors, or pleasures—but grant me, I beseech Thee, intense sorrow for the displeasures I have caused Thee; impart to me so clear a light that I may know the vanity of this world, and how deserving Thou art of love. Change this heart of mine, detach it from all earthly affections; give me a heart conformable in all things to Thy holy will, that it may seek only

for that which is most pleasing to Thee, and have no other desire than Thy holy love. "Create a clean heart in me, O God" (Ps. l. 12).

I deserve not this; but Thou, my Jesus, deservest it, since Thou art come to dwell in my soul: I ask it of Thee through Thy merits, and those of Thy most holy Mother, and by the love which thou bearest to Thy Eternal Father.

[Here pause to ask Jesus for some other particular grace for yourself and for your neighbors. Do not forget poor sinners, or the souls in purgatory.]

Eternal Father, Jesus Christ Himself, Thy Son, has said, "Amen, amen, I say to you, if you ask the Father anything in My name, He will give it you." For the love, then, of this Son, Whom I now hold within my breast, do Thou graciously hear me, and grant my petition.

My most sweet loves, Jesus and Mary, may I suffer for you, may I die for you; may I be all yours, and in nothing my own! May the Most Blessed Sacrament ever be thanked and praised! Blessed be the holy and immaculate conception of the Blessed Virgin Mary!

SHORTER ACTS OF THANKSGIVING.

Lo! my Jesus, Thou hast come, Thou art now within me, and hast made Thyself all mine. Be Thou welcome, my beloved Redeemer. I adore Thee, and cast myself at Thy feet; I embrace Thee, I press Thee to my heart, and thank Thee for having deigned to enter into my breast. O Mary, O my patron saints, O my guardian angel, do you all thank Him for me! Since, then, my divine King, Thou art come to visit me with so much love, I give Thee my will, my liberty, and my whole self. Thou hast given Thyself all to me, I will give myself all to Thee; I will no longer belong to myself; from this day forward I will be Thine, and altogether Thine. I desire that my soul, my body, my faculties, my senses, should be all Thine, that they may be employed in serving and pleasing Thee. To Thee I consecrate all my thoughts, my desires, my affections, and all my life. I have offended Thee enough, my Jesus; I desire to spend the remainder of my life in loving Thee, Who hast loved me so much.

Accept, O God of my soul, the sacrifice which I, a miserable sinner, make to Thee, and who desires only to love and please Thee. Work Thou in me, and dispose of me, and of all things belonging to me, as Thou pleasest. May Thy love destroy in me all those affections which are displeasing to Thee, that I may be all Thine, and may live only to please Thee.

I ask Thee not for goods of this world, for pleasures, for honors; give me, I pray Thee, by the merits of Thy passion, O my Jesus, a constant sorrow for my sins! Enlighten me, and make me know the vanity of worldly goods, and how much Thou dost deserve to be loved. Separate me from all attachment to the world, and bind me entirely to Thy love, that from henceforth my will may neither seek nor desire anything but what Thou willest. Give me patience and resignation in infirmities, in poverty, and in all those things which are contrary to my self-love. Make me gentle towards those who despise me. Give me a holy death. Give me Thy holy love. And above all I pray Thee to give me perseverance in Thy grace till death; never permit me to separate myself from Thee again. And I also ask of Thee the grace always to have recourse to Thee, and to invoke Thy aid, O my Jesus, in all my temptations; and the grace to ask Thee always for holy perseverance.

O Eternal Father, Thy Son, Jesus Christ, has promised that Thou wilt grant me everything that I shall ask of Thee in His name: "If you ask the Father anything in My name, He will give it you." In the name, therefore, and by the merits of this Thy Son, I ask for Thy love and holy perseverance, that I may one day love Thee in heaven with all my strength, and sing Thy mercies forever, secure of nevermore being separated from Thee.

O most holy Mary, my mother and my hope, obtain for me these graces which I so desire, as also a great love for thee, my queen; may I always commend myself to thee in all my necessities.

PRAYER OF ST. GERTRUDE.

Wherefore, O Christ Jesus, in union with that all-transcending love wherewith Thou didst most gratefully refer back to their unfathomable source all those streams which flowed forth from the Divinity upon Thy deified humanity, I offer Thee, with

the love of the whole universe of Thy creatures, this most holy sacrament, which the all-powerful sweetness of Thine unsearchable divinity drew forth from the depth of Thy loving heart, and which Thou hast now vouchsafed to impart to me, beseeching Thee, with the affections and the yearning desire of all creatures, that Thou wouldst draw up this holy sacrament and communion into Thyself through the love of Thy good and gentle spirit, that it may render Thee that eternal, immense, unceasing, unfaltering praise which Thy inscrutable wisdom knoweth to beseem the transcendent majesty of God the Father, and to gladden and rejoice the goodness of Thine unutterably gracious spirit; that it may be to Thee a full and adequate thanksgiving for all the good and all the grace which Thou hast ever wrought, or shalt ever hereafter work, in the hearts and souls of those who duly receive this divine sacrament; that it may make Thee full reparation and satisfaction for all things wherein my careless preparation, my feeble desire, or my languid devotion have impaired its effect within me; and lastly, that it may give Thee highest praise and thanks for Thine incomprehensible goodness by which Thou hast deigned to admit me, a vile worm of earth, to this royal banquet of heavenly delights. And seeing that my nothingness can make Thee no return for this Thine unimaginable goodness, I offer to Thee now Thy sweetest heart, with all that fulness of gratitude and manifold and consummate blessedness which render it supremely, transcendently, forever, and alone worthy of Thee. Amen.

PRAYER AFTER COMMUNION.

I give thee thanks, O holy Lord, Father Almighty, Eternal God, that Thou hast vouchsafed, for no merit of my own, but for the mere condescension of Thy mercy, to satisfy me, a sinner and Thine unworthy servant, with the precious body and blood of Thy Son, our Lord Jesus Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armor of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my

strong defence against the snares of all my enemies, visible and invisible; the stilling and the calm of all my impulses, carnal and spiritual; my indissoluble union with Thee, the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy saints true and unfailing light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss.

PRAYER.

O sweetest Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou Refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savor, and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee, on Whom angels long to look; and may my inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou well of life, Thou fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in Whom my mind and my heart are fixed and rooted firmly and immovably for evermore. Amen.

ASPIRATIONS OF LOVE AFTER COMMUNION.

O excess of love! Sacred host, I adore thee within me. One heart is too little to love Thee, my Jesus; one tongue is not enough to praise Thy goodness. O my Saviour, how great are my obligations to Thee for visiting such a poor creature as I am! I offer myself all to Thee in gratitude for so great a favor.

No, I will no longer live in myself, but that Jesus alone should live in me. He is mine, and I am His, for all eternity. Oh, love, love; no more sins! I will never forget the goodness and mercy of God, my Saviour and my guest. Yes, my God, I firmly believe that Thou, body and soul, art in my breast: Thy divinity is now within me, and united to me.

I adore Thee, and I venerate Thee, as if I were the smallest worm crawling along in the dust of its own nothingness, to testify the desire I have to give Thee glory. But is it possible that Thy infinite majesty should have deigned to visit the least of Thy creatures? With a softened heart, my dear Saviour, I thank Thee for this great gift. I thank Thee for it a thousand times. Grant that I may thank Thee for it as Thou dost deserve. May Thy most holy Mother, and all the angels and saints, give Thee thanks for it! On my part I offer Thee all the praises and thanksgivings that have been and ever shall be offered to Thee by all creatures.

O my God, Thou dost come to unite Thyself to me, to apply to my soul more abundantly the merits of Thy passion, and to sanctify me. Accomplish in me, then, all that Thou didst come to do. My God, Thou art all-wise and all-powerful; let not the fruit of Thy coming be lost: unite Thyself to me, and me to Thee, by an inseparable union and a perfect love. Unite the abyss of Thy mercy with the abyss of my misery, and make me live a life all divine.

My Jesus, Thou knowest what is wanting in me; Thou knowest that without Thee I can do nothing; Thou knowest my weakness: have pity on me; give me humility, purity of heart, love and conformity to Thy holy will, strength against my bad habits, remission of my sins, and grace nevermore to commit them. Give me a thorough contempt for all things, so that I may love none other but Thee. Give me patience to

suffer for Thy love all that may happen to me. I hope all from Thee. O most holy Virgin, my dear mother, beg of thy Son, by the love He bears thee, to grant me, for thy sake, all I ask.

My God and my only Good, I am more pleased in Thy infinite perfections than if they were my own. I rejoice that nothing in the world can take them from Thee, or diminish them. Come, then, Thou art always welcome; always perfect and infinite in Thy majesty, O my Jesus, my Love, and my God. Come and make me all Thine.

My Saviour, by that infinite goodness which made Thee come down to this earth, I pray Thee let me experience the effects of Thy love in feeling my soul so absorbed in Thee that, despising all earthly things, it may see nothing but Thee, and think of nothing but Thee; that the same love which made Thee die for me on the cross may make me in like manner die in Thee, to live in Thee for all eternity.

O God of my soul, Who meritest to be loved above all creatures, I protest that I hold Thee as the only object of my affections, and I prefer Thee to all the goods of the world, and to myself. I desire to be faithful to Thee, and nevermore to see myself separated from Thee.

I resign and abandon myself entirely to Thee, embracing with all affection and respect Thy will, and Thy just designs over me. And I pray that whatever Thou hast ordained concerning me in time and in eternity may be accomplished; but I hope one day to see Thy divine face and Thy infinite beauty. My God, draw me to Thee, to love Thee and to burn with Thy love, by which I would be entirely consumed. Hide me, I pray Thee, in Thyself, that no creature may ever be able to find me again. O Eternal Father, for the love of Thy Son, fill my memory with holy thoughts, which shall constrain it to have a continual remembrance of Thee and of Thy Son. Oh, make me know and do all that Thou desirest of me. And Thou, O Holy Spirit, fill my will with holy affections, that shall bring forth all those fruits which proceed from Thy love. Illuminate me with Thy light; so shall I walk straight to Thee, and my will shall be no longer free to give itself to any but Thee.

My God and my all, I will no more seek anything out of Thee, now that I can find all things in Thee. O merciful Father, make me have a care for Thy service, as Thou hast had so

much for my good. I wish to employ all my thoughts in seeking ways to please Thee, and in preserving me from offending Thee any more.

O incarnate Lord, make me love Thee, and none other than Thee. Remove from me all occasions which might drive me from Thy love. Let my heart be always occupied in contemplating Thee and serving Thee, Thou that art the master-love of all hearts. Thou didst but come into the world to dwell in the hearts Thou hadst redeemed with Thy blood; then may my heart be all Thine, do Thou possess it. See, then, all my wants, and enlighten me; excite me and make me prompt to obey Thy will.

O Jesus Almighty, take from me all that can hinder the effects of Thy power and goodness. I renounce my liberty, and consecrate it entirely to the designs of Thy will. Have pity on me, and cure me of all my impurities and infidelity; fill me with Thy grace and wisdom. I abandon myself wholly to Thee, O my Jesus; I wish to be all Thine, I wish to employ myself with fervor for Thy glory, and to suffer patiently all tribulations at the sight of Thy sufferings. Enable me to employ myself solely in things that are pleasing to Thee. My God, let me discern Thee with a true faith, to know Thee and love Thee; let me know Thy will to fulfil it, let me see myself to confess my deformity, to abhor and humble myself; and in the end let me see Thy divine face in all eternity. Lord, I have wasted my substance, like the prodigal son; but I have not been able to exhaust Thy mercies. Grant that I may take Thy will for the sole guide of my life, and not my own senses nor human respect. Write in my heart the law of Thy love so deeply that it may never be effaced..

My God, even if there were no place of torment for the wicked, I would not leave off loving Thee, and suffering for Thee. Make me correspond to Thy desires. From this time forth Thou shalt be my portion forever. I submit myself with confidence to all that Thou shalt ordain for me in time and in eternity. O incarnate Word, wash my heart with Thy blood, and imprint there, as a sign of Thy love, Thy holy name of Jesus.

Lord, abandon me not into the power of my vices; remember that I am the work of Thy hands; permit me not to become

the prey of demons. I am a sinner, it is true, but I have been redeemed by Thy blood. Eternal Father, look at the passion of Thy Son, Whose merits sue mercy for me; these I offer to Thee; by these do Thou detach me from worldly affections and fill me with Thy love, and make me die with resignation, with faith, with confidence, and with perfect love.

O my Jesus, by that eternal love which Thou hast borne me, give me grace to love Thee during the short time that remains for me to live on this earth, that I may afterwards love Thee eternally in heaven. O God of love, make me live only for Thee. When shall I be all Thine, as Thou art all mine? When shall I die to myself, to live only for Thy love? I do not even know how to give myself to Thee as I ought. Ah, my God, take me, and make me all Thine!

My God, I wish for my sight only to look at Thee; for my tongue only to speak of Thee; for my heart only to love Thee; for my body only to offer it to Thee; for my life only to sacrifice it to Thee. O God of love, give me Thy love. Infinite Power, help my weakness. Eternal Wisdom, enlighten my darkness. Immense Goodness, pardon my malice. O infinite Goodness, too late have I loved and known Thee; do with me what Thou pleasest; I wish for nothing but what Thou shalt do.

O Blessed Virgin, I rejoice with thee in that thou hast gained the heart of thy God; ah, unite me wholly to thy Son, speak to Him for me, and obtain for me the grace of following all His inspirations. Thou must teach me to practise the virtues thou didst exercise on earth, and detach me from affection to all that is not God, that I may love Him with all my strength.

My God, enkindle Thy love in me, so that I may seek nothing else but Thy pleasure; so that nothing may please me that does not please Thee; and drive from my heart all things that are not agreeable to Thee. May I always be able to say with true affection: My God, Thee alone do I desire, and nothing more. My Jesus, give me a great love for Thy passion, that Thy sufferings and Thy death being always before my eyes may continually excite my love towards Thee, and make me desirous of rendering Thee some token of gratitude for so much love. Give me also a great love to the Most Holy Sacrament of the Altar, in which Thou hast revealed the great affection Thou dost bear us. Besides this, I beg of Thee to give me a tender

devotion to Thy most holy Mother: give me grace always to love and serve her; always to have recourse to her intercession, and to induce others to honor her; and to give me and to all men a great confidence, first in the merits of Thy passion, and next in the intercession of Mary.

I pray Thee to grant me a holy death. Enable me at that moment to receive Thee with great love in the most holy Viaticum; so that, united to Thee, burning with a holy fire, and with a great desire of seeing Thee, I may go forth from this life to embrace Thy feet the first time it shall be given me to see Thee.

O my King, come and reign alone in my soul; do Thou possess it entirely, that it may not serve nor obey anything but Thy love.

O my Jesus, would that I could annihilate myself all for Thee, Who hast annihilated all Thy life for me!

O Lamb of God, sacrificed on the cross, remember that I am one of those souls that Thou hast redeemed with so much suffering and grief. Let me never lose Thee. Thou hast given Thyself all to me, let me be all Thine; let all my eagerness be to please Thee. I love Thee, O immense Good, in order to please Thee; I love Thee because Thou art worthy of it: my greatest sorrow is to think I have been so long in the world without loving Thee.

My beloved Redeemer, make me feel the grief Thou hadst for my sins in the Garden of Gethsemani. O my Jesus, would that I had died before, and had never offended Thee! O love of my Jesus, Thou art my love and my hope! I will rather lose my life a thousand times than lose Thy grace.

My God, if I had died when I was in sin, I could never love Thee again: I thank Thee for giving me time, and calling me to love Thee. Now, then, that I can love Thee, I will love Thee with all my soul. For this reason hast Thou borne with me, that I should love Thee; yes, I will love Thee.

Ah, by the blood which Thou hast shed for me, permit me not to betray Thee again: "In Thee, O Lord, have I hoped: I shall not be confounded forever." What is the world? what are riches? what are pleasures? what are honors? God, God, I will have God alone. My God, Thou art sufficient for me, Thou art an infinite good.

O my Jesus, bind me altogether to Thy love, and draw all my affections to Thee, that I may love none other but Thee; make me all Thine before I die.

Ah, my God, as long as I live I am in danger of losing Thee. When shall the day come that I can say to Thee: My Jesus, I cannot lose Thee more?

O Eternal Father, for the love of Jesus Christ, despise me not; accept of me to love Thee, and do Thou give me Thy love. I wish to love Thee much in this life, that I may love Thee much in the next.

O infinite Good, I love Thee; but make me know the great good that I love, and give me such a love as Thou dost desire. May I conquer all things to please Thee!

O Mary, of thee, who so much desirest to see thy Son beloved, do I ask this grace, to love Him during all the remainder of my life; and I desire nothing more. My lady and my mother, I trust in thee; thou dost obtain all thou dost ask of thy God; thou dost pray for all who are devoted to thee, pray also for me.

Prayers for the Stations,

OR THE WAY OF THE CROSS.

PREPARATORY PRAYER.

The priest and acolytes, kneeling before the altar, pray as follows:

O JESUS, our adorable Saviour, behold us prostrate at Thy feet, imploring Thy mercy for ourselves, and for the souls of all the faithful departed. Vouchsafe to apply to us the infinite merits of Thy passion, on which we are now about to meditate. Grant that while we trace this path of sighs and tears our hearts may be so touched with contrition and repentance that we may be ready to embrace with joy all the crosses and sufferings and humiliations of this our life and pilgrimage.

V. Thou shalt open my lips, O Lord.

R. And my mouth shall show forth Thy praise.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

V. Glory be, etc.

R. As it was, etc.

Then moving in procession to the first station, the following versicle and response are said or sung:

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

First Station.

JESUS CHRIST CONDEMNED TO DEATH.

The Priest reads:

Leaving the house of Caiphas, where He had been blas-



First Station.—Jesus is Condemned to Death.



Second Station.—Jesus is Made to Bear His Cross.

phemed, and the house of Herod, where He had been mocked, Jesus is dragged before Pilate, His back torn with scourges, His head crowned with thorns; and He Who on the last day will judge the living and the dead is Himself condemned to a disgraceful death.

Prayer.

It was for us that Thou didst suffer, O blessed Jesus; it was for our sins Thou wast condemned to die. Oh, grant that we may detest them from the bottom of our hearts, and by this repentance obtain Thy mercy and pardon.

AN ACT OF CONTRITION.

O God, we love Thee with our whole hearts and above all things, and we are heartily sorry that we have offended Thee. May we never offend Thee any more. Oh, may we love Thee without ceasing, and make it our delight to do in all things Thy most holy will.

Our Father. Hail Mary. Glory be to the Father, etc.

V. Lord, have mercy upon us.

R. Have mercy upon us.

V. May the souls of the faithful, etc.

R. Amen.

This Act of Contrition and the Our Father, etc., are to be repeated after each station.

While passing from one station to another a verse of the STABAT MATER *is sung or said.*

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last.

If many persons perform the VIA CRUCIS, the priest, or a part of the people, may sing the verses in order, and the rest of the people repeat after each verse:

Holy Mother! pierce me through;
In my heart each wound renew
Of my Saviour crucified.

SECOND STATION.

JESUS IS MADE TO BEAR THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

A heavy cross is laid upon the bruised shoulders of Jesus. He receives it with meekness, nay, with a secret joy, for it is the instrument with which He is to redeem the world.

Prayer.

O Jesus, grant us, by virtue of Thy cross, to embrace with meekness and cheerful submission the difficulties of our state, and to be ever ready to take up our cross and follow Thee.

Act of Contrition, etc., as before.

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
 Now at length the sword had passed.
Holy Mother, etc.

Third Station.

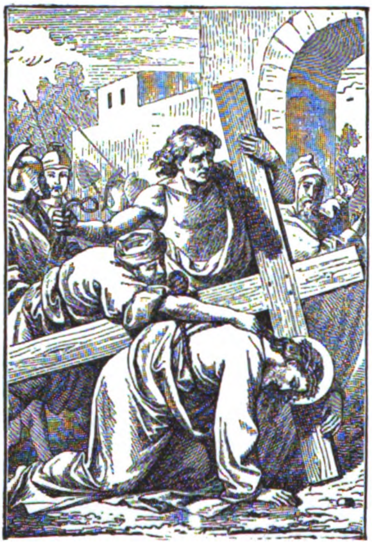
JESUS FALLS THE FIRST TIME UNDER THE WEIGHT OF THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Bowed down under the weight of the cross, Jesus slowly sets



Third Station.—Jesus Falls for the First Time.



Fourth Station.—Jesus is Met by His Blessed Mother.

forth on the way to Calvary, amidst the mockeries and insults of the crowd. His agony in the garden has exhausted His body; He is sore with blows and wounds; His strength fails Him; He falls to the ground under the cross.

Prayer.

O Jesus, Who for our sins didst bear the heavy burden of the cross, and didst fall under its weight, may the thoughts of

Thy sufferings make us watchful over ourselves, and save us from any grievous fall into sin.

Act of Contrition, etc., as before.

Oh, how sad and sore distressed
Was that Mother highly blest
Of the sole-begotten One!
Holy Mother, etc.

Fourth Station.

JESUS IS MET BY HIS BLESSED MOTHER.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Still burdened with His cross, and wounded yet more by His fall, Jesus proceeds on His way. He is met by His Mother. What a meeting must that have been! What a sword of anguish must have pierced that Mother's bosom! What must have been the compassion of that Son for His holy Mother!

Prayer.

O Jesus, by the compassion which Thou didst feel for Thy Mother, have compassion on us, and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us, that through the sufferings of thy Son we may be delivered from the wrath to come.

Act of Contrition, etc., as before.

Christ above in torments hangs;
She beneath beholds the pangs
Of her dying glorious Son.
Holy Mother, etc.

Fifth Station.

THE CROSS IS LAID UPON SIMON OF CYRENE.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

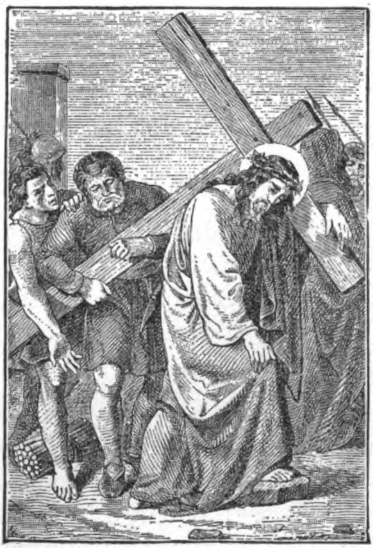
Priest.

As the strength of Jesus fails, and He is unable to proceed, the executioners seize and compel Simon of Cyrene to carry His

cross. The virtue of that cross changed his heart, and from a compulsory task it became a privilege and a joy.

Prayer.

O Lord Jesus, may it be our privilege also to bear Thy cross; may we glory in nothing else; by it may the world be crucified unto us, and we unto the world; may we never shrink



FIFTH STATION.—SIMON OF CYRENE HELPS JESUS TO CARRY THE CROSS.



SIXTH STATION.—VERONICA WIPES THE FACE OF JESUS.

from sufferings, but rather rejoice if we may be counted worthy to suffer for Thy name's sake.

Act of Contrition, etc., as before.

Is there one who would not weep
Whelmed in miseries so deep
  Christ's dear Mother to behold?
Holy Mother, etc.

SIXTH STATION.

THE FACE OF JESUS IS WIPED BY VERONICA.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

As Jesus proceeds on the way, covered with the sweat of death, a woman, moved with compassion, makes her way through the crowd, and wipes His face with a handkerchief. As a reward of her piety the impression of His sacred countenance is miraculously imprinted upon the handkerchief.

Prayer.

O Jesus, may the contemplation of Thy sufferings move us with the deepest compassion, make us to hate our sins, and kindle in our hearts more fervent love to Thee. May Thy image be graven on our minds until we are transformed into Thy likeness.

Act of Contrition, etc., as before.

Can the human heart refrain
From partaking in her pain,
 In that Mother's pain untold?
Holy Mother, etc.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME UNDER THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The pain of His wound, and the loss of blood, increasing at every step of His way, again His strength fails Him, and Jesus falls to the ground a second time.

Prayer.

O Jesus, falling again under the burden of our sins, and of Thy sufferings for our sins, how often have we grieved Thee by our repeated falls into sin! Oh, may we rather die than ever offend Thee again!

Act of Contrition, etc., as before.

Bruised, derided, cursed, defiled,
She beheld her tender Child
 All with bloody scourges rent.
Holy Mother, etc.

EIGHTH STATION.

THE WOMEN OF JERUSALEM MOURN FOR OUR LORD.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

At the sight of the sufferings of Jesus some holy women in



SEVENTH STATION.—JESUS FALLS THE SECOND TIME.



EIGHTH STATION.—JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

the crowd were so touched with sympathy that they openly bewailed and lamented Him. Jesus, knowing the things that were to come to pass upon Jerusalem because of their rejection of Him, turned to them and said, "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children."

Prayer.

O Lord Jesus, we mourn, and will mourn, both for Thee and for ourselves, for Thy sufferings and for our sins which caused them. Oh, teach us so to mourn that we may be comforted, and escape those dreadful judgments prepared for all who reject or neglect Thee in this life.

Act of Contrition, etc., as before.

For the sins of His own nation
She saw Him hang in desolation
Till His spirit forth He sent.
Holy Mother, etc.

Ninth Station.

JESUS FALLS THE THIRD TIME UNDER THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Jesus had now arrived almost at the summit of Calvary; but before He reached the spot where He was to be crucified His strength again fails Him, and He falls the third time, to be again dragged up, and goaded onward by the brutal soldiery.

Prayer.

O Lord Jesus, we entreat Thee, by the merits of this Thy third most painful fall, to pardon our frequent relapses and our long continuance in sin; and may the thought of these Thy sufferings make us to hate our sins more and more.

Act of Contrition, etc., as before.

O thou Mother, fount of love!
Touch my spirit from above,
Make my heart with thine accord.
Holy Mother, etc.

Tenth Station.

JESUS IS STRIPPED OF HIS GARMENTS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

Arrived at last at the place of sacrifice, they prepare to crucify Him. His garments are torn from His bleeding body, and He, the Holy of holies, stands exposed to the vulgar gaze of the rude and scoffing multitude.

Prayer.

O Lord Jesus, Thou didst endure this shame for our most shameful deeds. Strip us, we beseech Thee, of all false shame, conceit, and pride and make us so to humble ourselves voluntarily in this life that we may escape everlasting ignominy in the world to come.

Act of Contrition, etc., as before.

Make me feel as thou hast felt;
Make my soul to glow and melt
  With the love of Christ my Lord.
Holy Mother, etc.

Eleventh Station.

JESUS IS NAILED TO THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The cross is laid upon the ground, and Jesus is stretched upon His bed of death. At one and the same time He offers His bruised limbs to His heavenly Father in behalf of sinful nan, and to His fierce executioners to be nailed by them to the disgraceful wood. The blows are struck! the blood gushes forth!

Prayer.

O Jesus, nailed to the cross, fasten our hearts there also, that they may be united to Thee until death shall strike us with its fatal blow, and with our last breath we shall have yielded up our souls to Thee.

Act of Contrition, etc., as before.

Holy Mother, pierce me through,
In my heart each wound renew
  Of my Saviour crucified.
Holy Mother, etc.

Twelfth Station.

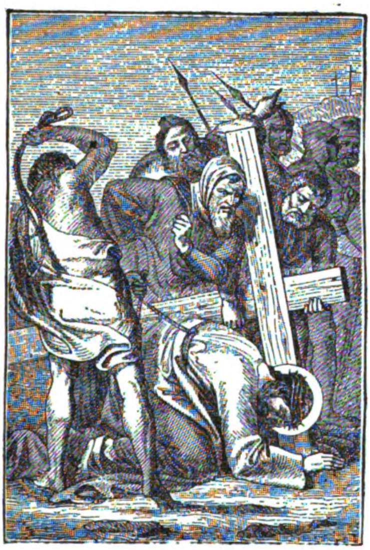
JESUS DIES UPON THE CROSS.

V. We adore Thee, O Christ, and we bless Thee,

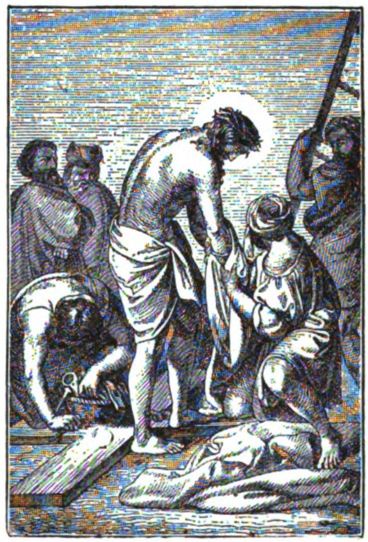
R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

For three hours has Jesus hung upon His transfixed hands; His blood has run in streams down His body, and bedewed the ground; and, in the midst of excruciating sufferings, He has pardoned His murderers, promised the bliss of paradise to the good thief, and committed His blessed Mother and beloved dis-



NINTH STATION.—JESUS FALLS THE THIRD TIME.



TENTH STATION.—JESUS IS STRIPPED OF HIS GARMENTS.

ciple to each other's care. All is now consummated; and, meekly bowing down His head, He gives up the ghost.

Prayer.

O Jesus, we devoutly embrace that honored cross whereon Thou didst love us even unto death. In that death we place all our confidence. Henceforth let us live only for Thee; and in dying for Thee let us die loving Thee, and in Thy sacred arms.

Act of Contrition, etc., as before.

Let me share with thee His pain,
Who for all my sins was slain,
   Who for me in torments died.
Holy Mother, etc.

Thirteenth Station.

JESUS IS LAID IN THE ARMS OF HIS BLESSED MOTHER.

V. We adore Thee, O Christ, and we bless Thee,

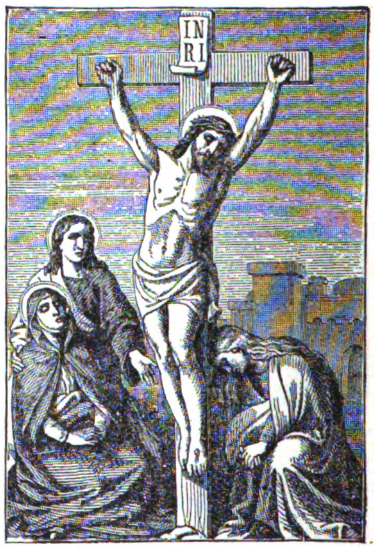
R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The multitude have left the heights of Calvary, and none remain save the beloved disciple and the holy women, who, at the foot of the cross, are striving to stem the grief of Christ's



Eleventh Station.—Jesus is Nailed to the Cross.



Twelfth Station.—Jesus Dies on the Cross.

inconsolable Mother. Joseph of Arimathea and Nicodemus take down the body of her divine Son from the cross, and deposit it in her arms.

Prayer.

O thou, whose grief was boundless as an ocean that hath no limits, Mary, Mother of God, give us a share in thy most holy sorrow in the sufferings of thy Son, and have compassion on our infirmities. Accept us as thy children with the beloved disciple. Show thyself a mother unto us; and may He through thee receive our prayer Who for us vouchsafed to be thy Son.

Act of Contrition, etc., as before.

Let me mingle tears with thee,
Mourning Him Who mourned for me,
  All the days that I may live.
Holy Mother, etc.

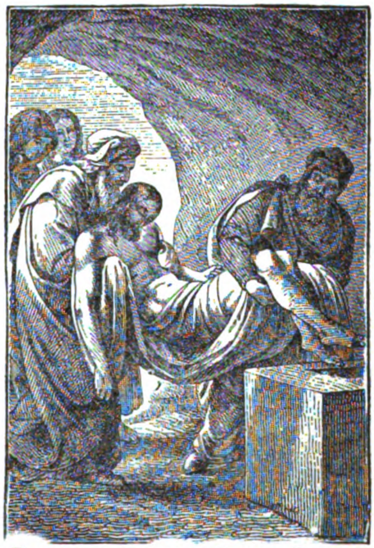
Fourteenth Station.

JESUS IS LAID IN THE SEPULCHRE.

V. We adore Thee, O Christ, and we bless Thee,



Thirteenth Station.—Jesus is Laid in the Arms of His Mother.



Fourteenth Station.—Jesus is Laid in the Sepulchre.

R. Because by Thy holy cross Thou hast redeemed the world.

Priest.

The body of her dearly beloved Son is taken from His Mother, and laid by the disciples in the tomb. The tomb is closed, and there the lifeless body remains until the hour of its glorious resurrection.

Prayer.

We, too, O God, will descend into the grave whenever it shall please Thee, as it shall please Thee, and wheresoever it

shall please Thee. Let Thy just decrees be fulfilled, let our sinful bodies return to their parent dust, but do Thou, in Thy great mercy, receive our immortal souls, and when our bodies have risen again place them likewise in Thy kingdom, that we may love and bless Thee forever and ever. Amen.

Act of Contrition, etc., as before.

By the cross with thee to stay,
There with thee to weep and pray,
Is all I ask of thee to give.
Holy Mother, etc.

The Benediction is then given, after which the following antiphon and prayer are sung:

Ant. Christ was made for us obedient unto death, even the death of the cross.

Let us Pray.

Look down, O Lord, we beseech Thee, upon this Thy family, for which Our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever.

R. Amen.

When the Benediction is given with the Cross of the Passion, the following order is to be observed.

Cantor. Grant us, O Lord, a blessing.

Priest. May Our Lord Jesus Christ bless us, Who for us was scourged, loaded with His cross, and crucified.

R. Amen.

Another Form of Prayers for the Stations.

(FOR PRIVATE USE.)

PREPARATORY PRAYER.

RECEIVE, O holy Trinity, this my dutiful service, which I offer unto Thee in union with the merits of Our Lord Jesus Christ, of the Blessed Virgin, and all the saints, to the glory of Thy divine majesty, in satisfaction for my sins, in remembrance of our redemption, and to obtain for the departed rest, for the living grace, and for all everlasting glory. To Thee

be praise, and honor, and glory, O blessed Trinity, forever and ever. Amen.

First Station.

CHRIST IS CONDEMNED TO DEATH.

He willingly submitted to that unjust judgment, that He might deliver thee from the sentence of everlasting damnation.

Ant. The wicked have said, reasoning with themselves, but not right: Let us lie in wait for the just, for He is contrary to our doing: He boasteth that He hath the knowledge of God, and calleth God His Father. Let us see if His words be true. If He be indeed the Son of God, He will deliver Him out of our hands. Let us condemn Him to a most shameful death.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

Our Father. Hail Mary.

V. God spared not His own Son.

R. But delivered Him up for us all.

V. He was offered up, because He Himself desired it.

R. And He opened not His mouth.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, Who out of the bosom of the Father didst descend from heaven to earth, and didst shed Thy most precious blood for the remission of our sins, we humbly beseech Thee that in the day of judgment we may be found worthy to stand at Thy right hand, and to hear Thee say unto us, "Come, ye blessed," etc. Who livest and reignest with the Father, in the unity of the Holy Ghost, God, forever and ever. Amen.

Second Station.

THE CROSS IS LAID UPON CHRIST.

"The wicked have wrought upon my back" (Ps. cxxviii.). Hail, our King! Thou only hadst pity on our sins, and wast led, in obedience to Thy Father, to be crucified, and as a gentle lamb to the slaughter. To Thee be glory, hosanna; to Thee be triumph and victory; to Thee the crown of highest praise and honor.

Lord, have mercy. Christ, have mercy. Lord, have mercy.
Our Father. Hail Mary.

V. The chastisement of our peace was upon Him.

R. And by His bruises we are healed.

V. The Lord hath laid on Him the iniquity of us all.

R. For the wickedness of His people hath He struck Him.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

THIRD STATION.

CHRIST FALLS THE FIRST TIME UNDER THE CROSS.

How great must be the weight of our sins, under which He fell, Who bears all things by the word of His power!

Ant. Our Lord Jesus Christ humbled Himself unto death, even the death of the cross; for which cause God also hath exalted Him, and hath given Him a name which is above all names.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Surely He hath borne our infirmities.

R. And carried our sorrows.

V. He was branded for our iniquities.

R. He was bruised for our sins.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

FOURTH STATION.

CHRIST IS MET ON HIS WAY BY HIS BLESSED MOTHER AND ST. JOHN.

Oh, how sharp a sword of grief must have pierced the heart of His Mother and of His loving disciple when they met Jesus thus! Dost thou, too, share with them their sorrow and grief?

Ant. Oh, all ye that pass by, attend and see if there be any sorrow like to my sorrow: therefore do I weep, and my eyes run down with water, because the Comforter, the relief of my soul, is far from me. My eyes have failed for weeping,

my bowels are troubled, my heart is turned within me, for the desolation of my Son, because the enemy hath prevailed.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Great as the sea is thy grief.

R. Who shall heal thee.

V. A sword of grief hath pierced thine own soul.

R. That out of many hearts thoughts may be revealed.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Fifth Station.

THE CROSS IS LAID UPON SIMON OF CYRENE.

This man was compelled to carry the cross after Jesus. How great an honor to have carried it willingly! Art thou ready to bear the cross of Christ?

Ant. It behooveth us to glory in the cross of Our Lord Jesus Christ. in Whom is our salvation, Who is our life and resurrection, and through Whom we are saved and delivered.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. God forbid that I should glory, save in the cross of Our Lord Jesus Christ.

R. By Whom the world is crucified unto me, and I unto the world.

V. O faithful cross, thou peerless tree!

R. No forest yields the like of thee, leaf, flower, or bud.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Sixth Station.

CHRIST IS MET BY VERONICA.

How excellent a mirror did Veronica obtain in the image of the face of Christ! Do thou ever contemplate thyself in that mirror.

Ant. Behold, we have seen Him without beauty or comeliness, despised and the most abject of men, a man of sorrows and acquainted with infirmity, and His look was as it were hidden and despised; whereupon we esteemed Him not. His appearance is without honor among the living, and His beauty among the sons of men; yet He is beautiful above all the children of men, by Whose bruises we are healed.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. O Lord God of hosts, correct us.

R. Show us Thy face, and we shall be saved.

V. Turn not away Thy face from us.

R. Neither leave Thy servants in displeasure.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Seventh Station.

CHRIST FALLS DOWN AT THE GATE OF JUDGMENT.

How wilt thou be able to stand before Him in the day of judgment?

Ant. They delivered Me into the hands of the ungodly, and thrust Me among the wicked, and did not spare My soul. The strong men gathered themselves against Me, and stood over Me like giants, gazing upon Me with fierce looks; and, beating Me with cruel stripes, they mocked Me.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. But I am a worm, and no man.

R. The scorn of men and the outcast of the people.

V. All they that see Me laugh at Me.

R. They spoke against Me with their lips, and wagged their heads.

V. Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Eighth Station.

WOMEN LAMENT OVER CHRIST.

Where are the tears with which thou dost bewail thy sins rather than the loss of any earthly good?

Ant. Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children. For, behold, the days shall come in which they say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if in the green wood they do these things, what shall be done in the dry?

Lord, have mercy, etc.

Our Father. Hail Mary.

V. The breath of our nostrils, Christ the Lord.

R. Is taken in our sins.

V. The crown of our head hath fallen.

R. Woe unto us, for we have sinned.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Ninth Station.

CHRIST FALLS FOR THE LAST TIME AT MOUNT CALVARY.

Oh, how often is Christ pressed down by the weight of our sins!

Ant. O My people, what have I done to thee, or wherein have I molested thee? Answer thou Me. I brought thee up out of the land of Egypt, and thou hast prepared for Me a cross; I led thee through the wilderness forty years, and fed thee with manna, and thou hast beaten Me with buffets and scourges; I gave thee a royal sceptre, and thou hast given My head a crown of thorns. What could I have done more for thee that I have not done?

Lord, have mercy, etc.

Our Father. Hail Mary.

V. He is led like a sheep to the slaughter.
R. And, as a lamb before His shearers, He is dumb.
V. He delivered His soul unto death.
R. That He might give life unto His people.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

TENTH STATION.

CHRIST IS STRIPPED OF HIS GARMENTS, AND IS GIVEN VINEGAR AND GALL TO DRINK.

Art thou unkind and inconsiderate to the poor? What thou dost to them thou dost to Christ.

Ant. O My people, what have I done to thee, or wherein have I molested thee? Answer thou Me. I brought thee out from the house of bondage to the promised land; and when I came to thee from the bosom of My Father thou didst lead Me to the death of the cross. I planted thee My choicest vine, and thou wast made unto Me exceeding bitter; I gave thee to drink out of the rock the water of salvation, and thou madest Me to drink vinegar and gall. What could I have done more for thee that I have not done?

Lord, have mercy, etc.
Our Father. Hail Mary.
V. My strength hath dried up like a potsherd.
R. And my tongue hath cleaved to My jaws.
V. They gave Me gall to eat.
R. And when I was thirsty they gave Me vinegar to drink.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

ELEVENTH STATION.

CHRIST IS FASTENED TO THE CROSS WITH DREADFUL NAILS.

How strong are the bands of love with which Jesus hath bound Himself unto thee! How dost thou bind thyself in return unto Him?

Ant. O My people, what have I done unto thee? I exalted thee with great power, and thou didst hang Me on the gibbet of the cross; I made thee higher than all nations, and thou hast loaded Me with reproaches and curses; I opened before thee the Red Sea, and thou hast opened My side with a spear. What could I have done more for thee that I have not done?

Lord, have mercy, etc.

Our Father. Hail Mary.

V. What are these wounds in the middle of Thy hands?

R. With them was I wounded in the house of those that loved Me.

V. They have pierced My hands and My feet.

R. And have numbered all My bones.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Twelfth Station.

CHRIST DIES UPON THE CROSS.

Consider what Jesus said and did when He was dying. Oh, that thou too mayst die like Him!

Ant. Behold how the just man dieth, and no man layeth it to heart; and the righteous are taken away, and no one considereth. The just man is taken away from before the face of evil, and the memory of him shall be in peace.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Christ became obedient unto death for us.

R. Even the death of the cross.

V. We adore Thee, O Christ, and we bless Thee.

R. Because by Thy holy cross Thou hast redeemed the world.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Thirteenth Station.

THE BODY OF CHRIST IS TAKEN DOWN FROM THE CROSS, AND LAID UPON THE KNEES OF HIS MOTHER.

Consider the vehement anguish of Mary's soul when she received in her arms the dead body of her Son taken down from the cross, and laid Him on her knees. Love caused her so great grief, and made her truly a martyr. What love and sympathy dost thou feel for thy Saviour?

Ant. To what shall I compare thee, or to whom shall I liken thee, O daughter of Jerusalem? To what shall I equal thee, O virgin daughter of Sion? Great as the sea is thy desolation. O mother of mercy, make me to share with thee the death of Christ; make me a partaker of His passion.

Lord, have mercy, etc.

Our Father. Hail Mary.

V. Through thee, O Virgin Mary, may we obtain salvation.

R. From the wounds of Christ.

V. O holy Jesus, grant me to obtain, through Thy Mother,

R. The crown of victory.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

Fourteenth Station.

THE BODY OF JESUS IS BURIED.

Consider, O my soul, how the body of Jesus was wrapped in spices, and laid in a new tomb. With what honor dost thou receive Jesus thy Redeemer daily, either sacramentally or spiritually? Art thou always endeavoring to be, as it were, a new tomb for the reception of Jesus, bright with the beautiful ornaments of virtue?

Ant. I am counted among them that go down to the pit; I am become as a man without help, free among the dead. O good Jesus, I come here with the women to Thy tomb, sorrowing and lamenting that hitherto I have shown myself so unworthy: confirm and establish the kingdom of Thy grace in my heart.

Lord, have mercy, etc.
Our Father. Hail Mary.
V. My flesh shall rest in hope.
R. Thou wilt not give Thy holy one to see corruption.
V. Arise, O Lord, and help me.
R. And deliver me from my sins.
V. O Lord, hear my prayer.
R. And let my cry come unto Thee.

Prayer.

O Lord Jesus Christ, etc.

COMMENDATION.

Look down, O Lord, we beseech Thee, upon this Thy family, for which Our Lord Jesus Christ did not refuse to be delivered into the hands of wicked men, and to endure the torment of the cross. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, forever and ever. Amen.

PRAYER ON THE HOLY WINDING-SHEET OF CHRIST'S BODY.

O Lord Jesus Christ, Who didst leave the marks of Thy passion on the holy winding-sheet in which Thy most sacred body was wrapped by Joseph when taken down from the cross, mercifully grant that through Thy death and burial we may be brought to the glory of the resurrection. Who livest and reignest, etc.

Daily Exercises for Various States in Life.

PRAYER OF MARRIED PERSONS.

O God, Who didst institute marriage in paradise, and in the New Law didst raise it to the dignity of a sacrament, and Who hast called me, as I hope, thereto, I pray Thee give me grace to live therein peacefully and humbly, to suffer patiently all afflictions and trials that befall me, to rear my children piously, according to Thy will and commandments, to train the members of my family to devotion, and to banish from my house whatever is scandalous, that in and through us Thy name may be praised. Through Jesus Christ our Lord, etc. Amen.

PRAYER OF A FARM-HAND.

O almighty, eternal God, Who, for the disobedience of our first parents, didst curse the earth that it brought forth thistles and thorns, Who hast said that in the sweat of our brow we should eat our bread, who hast laid it upon me for my own and for my neighbor's sustenance to cultivate the land in the sweat of my brow, I give myself to Thy divine will, and offer Thee all my bodily acts, in union with those done by my Redeemer, Jesus Christ, while He walked upon earth; I offer Thee my labor in thanksgiving for all the benefits which I have received, in satisfaction for my sins, and, finally, to obtain eternal life. Amen.

PRAYER OF A SERVANT.

My Lord Jesus, Who didst leave the bosom of Thy heavenly Father and come into this world, not that Thou mightest be served, but to serve others, to leave us an example of humility, since it has pleased Thee to give me such station that after Thy example I should serve others, I give myself to Thy will, and will serve others as if I were serving Thee, that with the humble I may one day be exalted in heaven, and for reward receive Thee Thyself. Amen.

PRAYER OF A CHILD.

My Lord Jesus, Who didst become a little child, and as an example for me didst grow in wisdom, years, and favor with God and man, give me grace that through true faith I may know and love Thee, and walk in the way of justice; show me, I humbly beseech Thee, the way of salvation which Thou hast made ready from eternity, that I may walk in the same by the practice of devotion, and at last come to Thee, O Jesus, Who art eternal life. Amen.

Various Prayers to be Said with the Sick.

PSALM VI.

O Lord, rebuke me not in Thy indignation, nor chastise me in Thy wrath.

Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but Thou, O Lord, how long?

Turn to me, O Lord, and deliver my soul: oh, save me for Thy mercy's sake.

For there is no one in death, that is mindful of Thee: and who shall confess to Thee in hell?

I have labored in my groaning, every night I will wash my bed: I will water my couch with my tears.

My eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, and be very much troubled: let them be turned back, and be ashamed very speedily.

PRAYER FOR A HAPPY DEATH.

Lord Jesus Christ, I beseech Thee by Thy holy wounds, through which man, born in sin, is born again to eternal life, let those wounds stand open to my afflicted soul when it shall depart from this world, that the prince of darkness may not withstand it, nor the powers of the air terrify it, let Thy holy wounds protect it in the last most dangerous combat, Who livest and reignest forever and ever. Amen.

HOW TO SUFFER SICKNESS AND DEATH WITH MERIT.

The sick person should be encouraged by reminding him to unite his pains with those which Christ suffered for us in the garden and on the cross, to submit himself to the will of God, and, if it be His pleasure, to be ready to die.

It is highly meritorious to be resigned to die according to the will of God, to unite one's death with the death of Christ, and to offer it up as a sacrifice for one's sins, and in thanksgiving for mercies received, to add thereby to one's merits in heaven.

PRAYER.

O Lord Jesus, I unite the pains which I now suffer with those which Thou didst suffer in the garden, at the pillar, in the house of Pilate, and on the cross. I also offer up to Thee

my death, which I am ready to undergo according to Thy will, for my sins and for Thy greater glory, and I unite it with Thy holy death endured for me on the cross.

AN ACT OF FAITH.

It is useful to recite in the hearing of the sick the Apostles' Creed, and to ask him afterwards whether he believes it all.

If the sick person be weak, some good friend should encourage him to make an act of faith in his heart, and should then say:

I believe in God the Father, God the Son, and in God the Holy Ghost.

I believe that I shall see the goodness of the Lord in the land of the living. I believe that my Redeemer liveth, and that on the last day I shall rise again from the dead.

For one thing have I besought the Lord, again I desire it, that I may dwell in the house of the Lord all the days of my life.

ACT OF HOPE.

In Thee, O Lord, I hope, I shall never be confounded. Thou, O Lord, art full of goodness and meekness. Thou art rich in mercy to all that call upon Thee. Whosoever calls upon the name of Jesus shall be saved.

The Lord loveth all that He hath made, and His mercy is over all His works.

O God, show me Thy protection, that mine enemies may be confounded at seeing that Thou art my consolation and support.

Receive my soul into Thy keeping, for to Thee have I been dedicated; deliver, O God, Thy servant, who trusts and hopes only in Thee.

O Lord, Thou art my helper, my protector, my Redeemer. Lord, my God, delay not to assist me. In God is my strength.

Why art thou so sad, my soul, and why dost thou disquiet me? Hope in God; I will yet give Him thanks. He is the salvation of my countenance and my God.

ACT OF CHARITY.

I will love Thee, O God, Who art my strength, my refuge, and my Redeemer.

For Thy glory, my God, I desire to be entirely consumed by this sickness, that so I may be a sacrifice to Thee.

Blessed art thou, O queen of heaven and earth! Oh, that thy name may be praised and venerated from the rising to the setting of the sun.

The sick person must be often reminded to ask forgiveness of all whom he has offended, and to forgive from his heart all who have offended him. St. Augustine, in his last illness, called for the seven penitential psalms, and said them devoutly. For he had been accustomed to say that no one, however piously he might have lived, ought to depart from this world without penance. Every sick person should follow this example and say these psalms, or, in case of being too weak, cause them to be recited for him by another.

It is useful to sprinkle the sick at times with holy water.

THE MEMORARE.

Remember, O most gracious Virgin Mary, that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother! To thee I come; before thee I stand, sinful and sorrowful. O Mother of the Word incarnate! despise not my petitions, but in thy mercy hear and answer me. Amen.

THE SALVE REGINA.

Hail, holy queen, mother of mercy, our life, our sweetness, and our hope. To thee do we cry, poor banished children of Eve, to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy towards us, and after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Make me worthy to praise thee, holy Virgin.

R. Give me strength against thine enemies.

V. Blessed be God in His saints.

R. Amen.

Prayers for Various Occasions.

A PRAYER FOR THE CHURCH, THE POPE, THE CIVIL AUTHORITIES, ETC.

We pray Thee, O almighty and eternal God, Who through Jesus Christ hast revealed Thy glory to all nations, to preserve the works of Thy mercy, that Thy Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, Who alone art good and holy, to endow with heavenly knowledge, sincere zeal, and sanctity of life our chief bishop, *N.*, the vicar of Our Lord Jesus Christ in the government of His Church; our own bishop [*or* archbishop], *N.* [*if he is not consecrated*, our bishop-elect]; all other bishops, prelates, and pastors of the Church; and especially those who are appointed to exercise among us the functions of the holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice, through Whom authority is rightly administered, laws are enacted, and judgment decreed, assist with Thy Holy Spirit of counsel and fortitude the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion, by a faithful execution of the laws in justice and mercy, and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all the proceedings and laws framed for our rule and government, so that they may tend to the preservation of peace, the promotion of national happiness, the increase of industry, sobriety, and useful knowledge, and may perpetuate to us the blessings of equal liberty.

We pray for his Excellency the Governor of this State, for the members of the Assembly, for all judges, magistrates, and other officers who are appointed to guard our political welfare, that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations with honesty and ability.

We recommend likewise to Thy unbounded mercy all our brethren and fellow-citizens throughout the country, that they

may be blessed in the knowledge and sanctified in the observance of Thy most holy law; that they may be preserved in union, and in that peace which the world cannot give; and after enjoying the blessings of this life be admitted to those which are eternal.

Finally, we pray Thee, O Lord of mercy, to remember the souls of Thy servants departed, who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relations, and friends; of those who, when living, were members of this congregation, and particularly of such as are lately deceased; of all benefactors who, by their donations or legacies to the Church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

IN ANY NECESSITY.

O God, our refuge and strength, the author of all godliness, give ear to the fervent prayers of Thy Church, that what we ask in faith we may effectually obtain. Through, etc.

IN ANY TRIBULATION.

O Almighty God, despise not Thy people who cry unto Thee in their affliction, but for the glory of Thy name turn away Thine anger, and help us in our tribulations. Through, etc.

IN TIME OF FAMINE OR PESTILENCE.

Grant, we beseech Thee, O Lord, an answer to our hearty supplications; and, Thy wrath being appeased, turn away from us this famine [or pestilence], that the hearts of men may know that these scourges proceed from Thine anger, and cease by Thy mercy. Through, etc.

FOR FORGIVENESS OF SINS.

O God, Who rejectest none that come unto Thee, but in pity art appeased even with the greatest sinners who repent, mercifully regard our prayers in our humiliation, and lighten our

hearts, that we may be able to fulfil Thy commandments. Through, etc.

FOR HERETICS AND SCHISMATICS.

O almighty and everlasting God, Who hast compassion on all, and wouldst not that any should perish, favorably look down upon all those who are seduced by the deceit of Satan, that, all heretical impiety being removed, the hearts of such as err may repent, and return to the unity of Thy truth. Through, etc.

FOR OUR FRIENDS.

O God, Who, by the grace of the Holy Spirit, hast poured into the hearts of Thy faithful the gifts of charity, grant to Thy servants, for whom we implore Thy mercy, health both of body and soul, that they may love Thee with all their strength, and cheerfully perform those things which are pleasing unto Thee. Through, etc.

FOR THE SICK.

V. Heal Thy servants, O Lord, who are sick, and who put their trust in Thee.

R. Send them help, O Lord, and comfort them from Thy holy place.

O almighty and everlasting God, the eternal salvation of them that believe in Thee, hear us in behalf of Thy servants who are sick, for whom we humbly crave the help of Thy mercy, that, their health being restored to them, they may render thanks to Thee in Thy Church. Through, etc.

FOR THE DEAD.

O almighty and eternal God, Who hast dominion over the living and the dead, and art merciful to all, whom Thou foreknowest shall be Thine by faith and good works, we humbly beseech Thee that they for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of Thy goodness (all Thy saints interceding for them), obtain pardon and full remission of their sins. Through Our Lord Jesus Christ, Thy Son, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

FOR A HUSBAND OR WIFE.

O God, Who hast ordained and sanctified the holy estate of matrimony for replenishing the earth, for mutual consolation, and as a type of the union of Christ and His Church, give me grace both thankfully to accept its blessings, and carefully to fulfil its duties. I beseech Thee continually to bless our union, and to enable us to live together in peace and love, in the faithful discharge of all our duties to Thee and to one another. Deliver us from every evil temper, from every heedless action, which may in any way weaken or embitter the sacredness of that tie by which Thou hast bound us together, and which can never be severed. Make me faithful and affectionate, studious to please, and ready to deny my own will and inclination in all things. Let not the trials and crosses of this life induce me to murmur, nor any earthly blessings cause me to forget Thee, the Author and Giver of all; but by patience and meekness, by prayer and thankfulness, may all things be sanctified unto me, and fit me for eternal union with Thee, through Jesus Christ, etc. Amen.

A PRAYER FOR PARENTS, FOR THEMSELVES AND FOR THEIR CHILDREN.

O Father of mankind, Who hast given unto me these my children, and committed them to my charge, to bring them up for Thee, and to prepare them for everlasting life, assist me with Thy heavenly grace, that I may be able to fulfil this most sacred duty and stewardship. Teach me both what to give, and what to withhold; when to reprove, and when to forbear; make me to be gentle, yet firm; considerate and watchful; and deliver me equally from the weakness of indulgence, and excess of severity; and grant that, both by word and example, I may be careful to lead them in the ways of wisdom and true piety; so that at last I may, with them, be admitted to the unspeakable joys of our true home in heaven, in the unity of the blessed angels and saints, where Thou, O Father, with Jesus, Thy only-begotten Son, in the unity of the Holy Ghost, livest and reignest one God, forever and ever.

O heavenly Father, I commend my children unto Thee. Be Thou their God and Father, and mercifully supply what-

ever is wanting in me through frailty or negligence. Strengthen them to overcome the corruptions of the world, to resist the solicitations of evil, whether from within or without; and deliver them from the secret snares of the enemy. Pour Thy grace into their hearts, and confirm and multiply in them the gifts of Thy Holy Spirit, that they may daily grow in grace, and in the knowledge of Our Lord Jesus Christ; and so, faithfully serving Thee here, may come to rejoice before Thee hereafter. Through the merits of the same our Lord Jesus Christ, Who with Thee and the Holy Ghost liveth and reigneth. Amen.

Devotions for the Sick.

If you are attacked by any serious illness, let your first care be to send for a priest and settle the state of your soul. This is much better done in the beginning of sickness than afterwards, when the strength of fever or the nature of the remedies may render a person absolutely unfit for so great a work. Sickness is often sent for a punishment of sin, and a sincere repentance and confession of sin are often a more effectual means of recovery than any other.

2. If you have not already made your will, as in prudence you ought, let this also be done in the beginning of your sickness; that so, having settled your temporal affairs, you may apply your soul without disturbance to the spiritual.

3. Engage your best friends to give you timely notice if your illness be dangerous, and not to flatter you with hopes of life when there is little or no hope. Make the best you can of that time, which, perhaps, is to be your last. Admit but few visitors, and talk only on such subjects as may be for your soul's profit.

4. Take care to discharge your debts, and all other obligations incumbent upon you; and this as much as may be in the beginning of your sickness. Forgive all who have in any way injured you, and ask pardon of those whom you have injured.

5. Receive your sickness from the hand of God, with perfect resignation to His holy will, as a just punishment of your offences; frequently offer yourself up to Him, and beg that He will give you patience and sanctify your sufferings, and that He

will accept all your pains and uneasiness, in union with the sufferings of your Saviour Jesus Christ, in deduction of the punishment due to your sins.

6. Often get some friends to read to you such prayers as are most affecting and proper for your present condition, especially the penitential psalms, the litanies, acts of the love of God, of patience and resignation, etc.

7. Have the crucifix, or a picture of Christ crucified, always before your eyes; think often upon His passion, hide yourself in spirit in His wounds, and embrace His feet with all the affection of your soul.

8. Aim, as much as you can, at a penitential spirit during your sickness; often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustine used to say that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

A PRAYER PROPER TO BE REPEATED DAILY IN TIME OF SICKNESS.

O Lord Jesus Christ, behold, I receive this sickness, with which Thou art pleased to visit me, as coming from Thy fatherly hand. It is Thy will it should be thus with me, and therefore I submit; Thy will be done on earth as it is in heaven. May this sickness be to the honor of Thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to all Thine appointments, to suffer whatever Thou pleasest, as long as Thou pleasest, and in what manner Thou pleasest; for I am Thy creature, O Lord, who have most ungratefully offended Thee; and since my sins have a long time cried aloud to Heaven for justice, why should I now complain if I feel Thy hand upon me?

But rebuke me not, O Lord, in Thy fury, nor chastise me in Thy wrath, but have regard to my weakness. Thou knowest how frail I am, that I am nothing but dust and ashes. Deal not with me, therefore, according to my sins, neither punish me according to mine iniquities; but, according to the multitude of Thy most tender mercies, have compassion on me. Oh, let Thy justice be tempered with mercy, and let Thy heavenly grace come to my assistance, to support me under this my illness! Confirm my soul with strength from above, that I may bear with a true Christian patience all the uneasiness, pains, disquiets,

and difficulties of my sickness, and that I may cheerfully accept them as the just punishment of my offences. Preserve me from all temptations, and be Thou my defence against all the assaults of the enemy, that in this illness I may in no way offend Thee; and if this is to be my last I beseech Thee so to direct me by Thy grace that I may not neglect nor be deprived of those helps which, in Thy mercy, Thou hast ordained for the good of my soul, to prepare it for its passage into eternity; that, being perfectly cleansed from all my sins, I may believe in Thee, put my whole trust in Thee, love Thee above all things, and, through the merits of Thy death and passion, be admitted into the company of the blessed, where I may praise Thee forever. Amen.

SHORT ACTS OF THE MOST NECESSARY VIRTUES PROPER TO BE INCULCATED IN THE TIME OF SICKNESS.

Lord, I accept this sickness from Thy hands, and entirely resign myself to Thy blessed will, whether it be for life or death. Not my will but Thine be done: Thy will be done on earth as it is in heaven.

Lord, I submit to all the pains and uneasiness of this illness; my sins have deserved infinitely more. Thou art just, O Lord, and Thy judgment is right.

Lord, I offer Thee all that I now suffer, or may have to suffer, to be united to the sufferings of my Redeemer, and sanctified by His passion.

I adore Thee, O my God and my all, as my first beginning and last end; and I desire to pay Thee the best homage I am able, and to bow down all the powers of my soul to Thee.

Lord, I desire to praise Thee forever, in sickness as well as in health; I desire to join my heart and voice with the whole Church of heaven and earth in blessing Thee forever.

I give Thee thanks from the bottom of my heart for all the mercies and blessings bestowed upon me and Thy whole Church through Jesus Christ, Thy Son; and, above all, for having loved me from all eternity, and redeemed me with His precious blood. Oh, let not that blood be shed for me in vain!

Lord, I believe all those heavenly truths which Thou hast revealed, and which Thy holy Catholic Church believes and teaches. Thou art the Sovereign Truth, Who canst neither deceive nor be deceived; and Thou hast promised the Spirit of

Truth to guide Thy Church into all truth. "I believe in God the Father Almighty," etc. In this faith I resolve, through Thy grace, both to live and die. O Lord, strengthen and increase my faith.

O my God, all my hopes are in Thee; and through Jesus Christ, my Redeemer, and through His passion and death, I hope for mercy, grace, and salvation from Thee. In Thee, O Lord, have I put my trust; Oh, let me never be confounded!

O sweet Jesus, receive me into Thine arms in this day of my distress; hide me in Thy wounds, bathe my soul in Thy precious blood.

I love Thee, O my God, with my whole heart and soul, above all things; at least I desire so to love Thee. Oh, come now and take full possession of my whole soul, and teach me to love Thee forever!

I desire to be dissolved and to be with Christ.

Oh, when will Thy kingdom come? O Lord, when wilt Thou perfectly reign in all hearts? When shall sin be no more?

I desire to embrace every neighbor with perfect charity for the love of Thee. I forgive from my heart all who have in any way offended or injured me, and ask pardon of all whom I have in any way offended.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy tender mercies blot out mine iniquity.

Oh, who will give water to my head, and a fountain of tears to mine eyes, that night and day I may weep for all my sins?

Oh, that I had never offended so good a God! Oh, that I had never sinned! Happy those souls that have always preserved their baptismal innocence!

Lord, be merciful to me, a sinner; sweet Jesus, Son of the living God, have mercy on me!

I commend my soul to God, my Creator, Who made me out of nothing; to Jesus Christ, my Saviour, Who redeemed me with His precious blood; to the Holy Ghost, Who sanctified me in Baptism. Into Thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity, the devil and all his works; and I abhor all his suggestions and temptations. Oh, suffer not, O Lord, this mortal enemy of my soul to

have any power over me, either now or at my last hour. Oh, let Thy holy angels defend me from all the powers of darkness!

Holy Mary, pray for me.

Holy Mary, mother of grace, mother of mercy, do thou defend me from the enemy, and receive me at the hour of death.

O holy angel of God, who art my guardian, stand by me and assist me.

O all ye blessed angels and saints of God, pray for me, a poor sinner.

Holy Communion as a Viaticum.

When the priest has been called to give communion to a sick person, or to administer the last sacraments to the dying, care must be taken to have everything rightly prepared in the sick-chamber. In the first place, see that the room is clean and in perfect order.

A table must be made ready and covered with a white linen cloth, on which should be placed two candles and a crucifix, and a glass of pure water from the spring or well, and if there is any holy water in the house place it near by, or at the door of the chamber. A clean white napkin should also be furnished to serve as a communion-cloth.

When the priest arrives with the Blessed Sacrament, all should kneel and maintain the utmost reverence and quiet till the sick person's thanksgiving is finished.

PRAYERS BEFORE RECEIVING THE HOLY VIATICUM, OR COMMUNION IN SICKNESS.

O infinitely merciful Jesus, a great journey is before me, from this world to eternity. May Thy most holy will be done, my heart is ready. Yes, let me depart from this world, for so it pleases Thee.

But what can I do without Thee, Thou Who art the Way, the Truth, and the Life! Without Thee I should perish of hunger and thirst on the way.

Come, then, O merciful Jesus, before I die. Come, and delay not; strengthen me through the Most Holy Sacrament of the Altar; strengthen me with Thy most holy flesh and blood,

that by the power of this strong bread of angels I may attain to the view of Thy divine countenance.

As the hart panteth after the fresh fountains of water, so my soul longs for Thee, O my God, Thou living fountain of all good. Oh, when shall I come and appear before Thy face? When shall my feet stand in Thy delightful tabernacles, in the house of my Lord?

Why art thou sorrowful, O my soul, and why art thou disquieted? Hope in God. See! thy Beloved comes. He will come, strengthen thee, and take thee from the desert of this life to thy heavenly home.

Ah, come, then, my Saviour! come, beloved Jesus, come, and tarry not too long! I desire to enjoy Thee as the true paschal Lamb before I die and depart.

Come, O sweetest Jesus, come, and enter my heart, unite Thyself to me, remain with me, until I have overcome everything, and have conquered death.

Come, O Jesus, come, and lead me to the heavenly banquet in Thy Father's house! Prepare for me a dwelling there, as Thou hast promised, that I may be forever with Thee, and rejoice with Thee forever. Amen.

PRAYERS AFTER THE HOLY VIATICUM.

Remain for some time silent, in quiet and sweet union with your beloved Saviour. Excite in your heart a lively faith in His personal presence. Breathe forth many sighs of gratitude and love to Him for all the temporal and spiritual blessings that He has bestowed on you during your whole life, but especially that He has so often fed you with His holy body, and has even granted you this last favor, to be your food and support on the way to eternity.

O my dearest Jesus! I am now in possession of everything to complete happily my pilgrimage here on earth, for I possess Thee, the Way, the Truth, and the Life.

Thou art the Way, and wilt guide me safely to my heavenly home. Thou art the Truth, and wilt illuminate the darkness and the shadows of death. Thou art the Life, and art leading me to life eternal. For should I walk in the midst of the shadow of death, I fear no evils, for Thou art with me, my helper and protector!

O crucified Jesus, Thou Who didst institute this holy sacrament for a memorial of Thy bitter passion, may the merit of Thy passion not be lost on me. Thou Who forgivest sins, purify me from every stain of sin, that I may appear entirely pure before Thee.

Living Bread from heaven! support my weakness by Thy grace, that I may not yield in the last struggle; that my faith may not waver, my hope sink, and my love grow cold. O my most gracious Saviour, let this holy Viaticum be a pledge of my eternal salvation!

Now, O Lord, let me, Thy servant, depart in peace, for mine eyes have seen Thee, the Saviour of the world, and my heart hath received Thee. Bless me, O Jesus! I will not let Thee go until Thou hast given me Thy holy blessing for my journey to eternity.

O Jesus, Thou art my life, and death is my gain.

O Jesus, my love, my God, my desire, my all!

Extreme Unction.

The priest in administering this sacrament anoints the five principal senses of the body,—the eyes, the ears, the nostrils, the lips, the hands and the feet,—because these may have been employed, during life, in offending God. At each anointing he pronounces these words: "By this holy unction, and by His own most tender mercy, may the Lord pardon thee whatever sin thou hast committed by thy sight, hearing," etc.

The sick person should endeavor to prepare himself to receive this sacrament by acts of sincere contrition for all his sins, by great confidence in the tender mercies of his Redeemer, and by a perfect resignation of himself to the holy will of God.

A PRAYER BEFORE EXTREME UNCTION.

O Lord, Thou hast mercifully provided remedies for all our necessities; grant me Thy grace so to use them that my soul may receive all those good effects which Thou didst intend in their institution. I desire now to be anointed, as Thou hast commanded by Thine apostle; grant, I beseech Thee, that by this holy unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the cross, for Thy glory,

and for the destruction of sin. Give me true patience to support all the pains and trouble of my illness; give me an inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for Thy glory let this be the means to restore it. Behold, I approach to this holy ordinance with a firm faith and confidence in Thy goodness, that Thou wilt not forsake me in this time of my distress, but that Thou wilt stand by me with Thy grace, and defend me from all evil, and prepare my soul for a happy passage.

* My eyes have seen vanities, but now let them be shut to the world, and open to Thee alone, my Jesus, and pardon me all the sins which I have committed by my seeing.

My ears have been open to detraction, profaneness, and unprofitable discourses; let me now give ear to Thy word, to Thy commandments, to Thy calls, and pardon me, O Jesus, all the sins which I have committed by my hearing.

I have taken delight in the perfumes of this world, which are all nothing but corruptions; now let my heart and prayers ascend like incense in Thy sight, and pardon me, O Jesus, all the sins which I have committed by my smelling.

My tongue hath in many ways offended both in speaking and tasting; now let its whole business be to cry for mercy, and pardon me, dear Jesus, all the sins which I have committed by words, or by excesses in eating or in drinking.

My hands have been full of evil, they have wrought many follies, injurious to myself and to my neighbor; now let them be lifted up to heaven in testimony of a penitent heart, and pardon me, O Lord, all the sins which I have committed by the ill use of my hands.

My feet have gone astray in the paths of vanity and sin; now let me walk in the way of Thy commandments, and forgive me, O Lord, all the sins which I have committed by my disordered steps.

Let my heart be now Thy temple, the temple of Thy Holy

* While the priest is administering the sacrament to the sick person, one of the assistants may, before each anointing, read one of these short prayers, corresponding to the organ of sense that is next to be anointed, that it may be repeated by the sick person.

Spirit, and pardon me all the sins by which I have banished Thee from my heart, and defiled my soul.

By this holy anointing, and the power of Thy grace, O God, forgive me all my sins, and convert my heart wholly to Thee, that I may cheerfully submit to death in punishment of my offences, and so enter into Thy eternal rest. Amen.

A PRAYER AFTER EXTREME UNCTION.

O my God, by Whom I have been created, redeemed, and sanctified, Who hast preserved me from many dangers, both of soul and body, Who hast nourished me with the adorable sacrament of Thy body and blood, and granted me the grace to receive the rites of Thy Church, in preference to so many others who are carried off by sudden death, for these and all other blessings which I have received from Thee I give Thee most humble thanks from the bottom of my heart. And I beseech the Blessed Virgin Mary, and all saints and angels, with me and for me, to give thanks unto Thee for all Thy mercies. To Thee I resign my heart. Into Thy hands, O Lord, I commend my spirit. Receive me, O dear Jesus, in Thy mercy, into those loving arms which were extended on the cross for my redemption, and admit me into the embraces of Thine infinite charity. I desire not to be freed from my pains, since Thou knowest what is best for me. Suffer me never to murmur, but grant me patience to bear whatever Thou wilt, and as long as Thou wilt. Should it be Thy will to inflict greater punishments on my weak body and languishing soul than those which I now suffer, my heart is ready, O Lord, to accept them, and to suffer in whatever manner and whatever measure may be most conformable to Thy divine will.

This one grace I most humbly beg of Thee, that I may die the death of the just, and be admitted, after the sufferings and tribulations of this transitory and sinful life, into the kingdom of Thy glory, there to see and enjoy Thee in the company of the blessed for a never-ending eternity. Amen.

PRAYER IN A BURIAL-GROUND.

Hail, all ye faithful souls of Christ, may He give you rest, Who is Himself the one true Rest. May Jesus Christ, the Son of the living God, Who for our salvation and for that of all

mankind was born of the immaculate Virgin, and redeemed you with His precious blood, bless you, release you from your pains, raise you up in the day of judgment, and place you with His holy angels.

Devotions to the Sacred Heart.

MEDITATION FOR THE EVE OF THE FIRST FRIDAY OF THE MONTH OF THE SACRED HEART.

AMONG those who make profession of piety but few know Jesus Christ and the treasures of His mercy; for this cause they give themselves up imperfectly to His love.

Nothing can be more pleasing to the loving heart of Jesus than the childlike and unlimited confidence which we testify towards Him. It is related in the life of St. Gertrude that one day, as she reflected on the extraordinary graces which she had received, she asked herself how the revelations with which she had been favored could be made known to mankind with the greatest profit to their souls. Our Lord vouchsafed her this reply:

"It would be good for men to know, and never to forget, that I, their God and Saviour, am always present in their behalf before My heavenly Father. This should never be forgotten, that when through human frailty their hearts incline to sin I offer for them my merciful heart; and when they offend God by their works I present to Him My pierced hands and feet in order to appease the anger of divine justice."

Our Lord Jesus Christ, says the great Apostle, is the mediator between God and man. He is now ascended into heaven in order to aid our prayers by His powerful mediation. "Fail not," says the devout Blosius, "to offer your good works and pious exercises to the most sweet heart of Jesus, in order that He may purify and perfect them; for His heart, so full of tenderness, takes delight in so divine a work. He is always ready to perfect in you whatever He sees imperfect or defective. Confidence is a key to the heart of Jesus. What may we not obtain from our fellow-creatures by the confidence we place in them? How much more, then, will it not obtain from God? How marvellous will be its effects if united with an absolute dependence on Him!"

Thus, when animated by faith, Peter walked on the waters as on dry land; but from the moment that fear entered his mind the waters lost their sustaining power, and his compassionate Master, extending His hand, said to him, "O thou of little faith, why didst thou doubt?"

On another occasion also the tempest threatened to ingulf the apostles; but Jesus said to them, having commanded the winds and the sea: "Where is your faith? why are you fearful? have you, then, no faith?" In order to inspire us with a more lively confidence Our Lord Jesus Christ vouchsafed Himself to teach us the prayer which we address to God; so that our heavenly Father, touched by the words of His own Son, might refuse us nothing which we ask in His name; for this He would have us call Him by the sweet name of Father. But as this is not enough, in order to dispel all our diffidence, He carries His condescension even so far as to promise by a solemn oath to be always ready to listen to us. "Amen, amen, I say to you, whatever ye shall ask I will do." "Timid souls," He would say, "I swear to you by Myself, Who am the Way and the eternal Truth; by Myself, Who hate falsehood, and Who will punish perjury with eternal damnation; by Myself, Who can no more lie or deceive than I can cease to be that which I am, I swear promises, to you that I will grant what you ask of Me." These are Thy O my God, says St. Augustine; and who can fear being deceived when he relies on the promises made by uncreated Truth? When an upright man pledges you his word, you would believe that you erred if you showed after this any doubt or fear. "But if we receive the testimony of man," says St. John, "the testimony of God, is it not greater?" Our divine Saviour holds Himself so honored by this confidence that in a thousand passages in the Gospel He attributes more to the miraculous efficacy of prayer than to His own mercy. Not saying to those who have recourse to Him, "It is My goodness and My power;" but, "It is thy faith, thy confidence, which has saved thee." Our Lord Jesus Christ revealed to St. Gertrude that he who prayed to Him with confidence was sure to obtain his request—that He could not do otherwise than listen to his prayers. "Whatever may be the grace you request," says Our Lord, "be sure of obtaining it, and it will be granted you." This it is which St. John Climachus expresses in a like manner when he

says, "Every prayer offered up with confidence exercises over the heart of God a kind of violence, but a violence which is sweet and pleasing to Him." St. Bernard compares the divine mercy to an abundant spring, and our confidence to the vessel which we make use of in order to draw these saving waters. The larger the vessel the greater the abundance of the grace we shall bring away. Moreover, this is conformable to the prayer of the psalmist, who sues for mercy in proportion to His confidence: "Let Thy mercy be upon us, O Lord, according to the hopes we have placed in Thee."

God has declared that He will protect and save all those who put their trust in Him. "Let them be glad, then," exclaims David; "let all those rejoice who hope in Thee, O my God; for they shall be happy for all eternity, and Thou wilt never cease to dwell in them." He elsewhere says, "He who places his trust in the Lord shall dwell under the protection of the God of heaven." "Yes, Lord," says St. Bernard, "it is hope alone which opens to us the treasure of Thy mercies." "The efficacy of prayer," says St. Thomas, "is drawn from faith which believes in the promises of God, and confidence in the holy promises which He has made to us."

We see, in short, in the sacred writings that the Son of God seems to take the faith of those who address themselves to Him as the rule for the help and the graces which He grants them, not only doing what they wish, but in the manner in which they ask it.

Grace is attached to confidence; it is a kind of axiom that he who puts his trust in God shall never be confounded. And the wise man defies a contrary example to be cited amongst all the nations of the world. "Our souls should be filled with consolations," says St. Ambrose, "when we remember that the graces which God grants us are always more abundant than those which we ask;" also, "that the fulfilment of His promises always exceeds our hopes," as says Ecclesiastes. "Let us have, then, a firm confidence," as St. Paul recommends us, since the Lord has promised to protect whosoever hopes in Him; and when obstacles present themselves which seem very difficult to overcome let us say with the Apostle, "I can do all things in Him Who strengtheneth me."

Who, indeed, was ever lost after having placed his trust in God?

But we need not always seek a sensible confidence—it will suffice if we earnestly desire it, for true confidence is an utter dependence on God, because He is good, and wishes to help us; because He is powerful, and able to help us; because He is faithful, and has promised to help us.

Example.

The venerable Mary of the Incarnation relates that it was revealed to her on a certain occasion that the Eternal Father was insensible to her prayer. She sought to know the cause, and an interior voice said to her: "Petition Me through the heart of My Son, through which I will hear thee." Address yourselves to the heart of Jesus, the ocean of love and mercy, and He will obtain for you, pious soul, and also for all poor sinners, the most signal graces.

Some time before her death St. Mechtilde earnestly asked of Our Lord an important grace in behalf of a person who had asked her to pray for her. Seized with fear at the sight of the terrible judgments with which the justice of God would visit this soul, she was weeping bitterly, when Our Lord addressed to her these consoling words, "My daughter, teach the person for whom you pray that she must seek all she desires through My heart."

There is no heart so hard as not to be softened by the heart of Jesus, nor any soul so disfigured by the leprosy of sin that His love cannot purify, console, and heal.

MEDITATIONS FOR THE FIRST FRIDAY OF THE MONTH.

At the hour of our death, when life, like a false friend, is about to forsake us, we must, in a special manner, increase our confidence in the Heart of Jesus.

It is said that Our Lord appeared one day to a holy soul who had conjured Him to grant to a pious person a happy passage from this life, and addressed to her these consoling words:

"My daughter, where is the pilot who, having brought into port a vessel laden with precious stones, sinks it in the sea at the moment of his arrival? Can you suppose that, after having granted so many graces to this soul in the course of her life, I shall abandon her at the end thereof?"

Let us lean on the heart of Jesus; and driven on the stormy

sea of this world, under the protection which He grants to those who love Him, we shall one day triumphantly enter the desired port, and enjoy the eternal blessings of that holy guidance.

Death was always precious in the sight of God, for Jesus was to pass through its portal; it is precious to Him still, for Jesus has died.

No one who is devout to the heart of Jesus will fail to find at the moment of his death more excellent and abundant treasures than he had ever expected to receive. Death, precious to Himself, will not Our Lord render it also inexpressibly so to us? Faith cannot mistake the proofs of His tenderness. If we may venture to say so, the exile of the being He created is a sorrow to Him as much as to the soul itself; for, like a tender father, God desires that His children should be with Him in His kingdom. Of all the hours of life this is the one which is the most precious in the sight of God, exerts the greatest power over His love, and for this very reason has such a mighty influence over His mercy and justice.

In order to receive the fulness of the new life to be merited by repentance through the divine reparation every man must undergo the terrible suffering of death; but is not this suffering, caused by sin, like all other trials, a token of love on the part of God? Without death life could not attain to its end; without death how could the soul ever reach eternal life?

The rebel angel escaped the sentence of death, but for him there was no resurrection. It is decreed that man should die, or, rather, the soul, cleansed by the blood of Our Lord, and vivified by His love, passes into eternity before the body which it shall one day glorify; united together they are called by Jesus to reign in heaven in a state so exalted that it could not have been won by primeval innocence.

Even in this world, without awaiting the eternal glorifying of humanity, the most beloved amongst the friends of God experience through their whole being a marvellous transformation which robs death of its terrors, and wholly disengages them from this transitory world. The interior light by which they are led is no longer human, but divine, through Jesus; and a supernatural love is substituted for that natural love which they made their law; and not only are their criminal affections destroyed, but the love of God above all things gives them, even in this life,

a foretaste of heaven. They feel no longer an engrossing care for the preservation of the body, but sigh after death, crying incessantly to God, with St. Paul, "I desire to be dissolved, and to be with Christ." They exult when they hear the clock strike, at the thought that one hour less remains for them to pass in this exile; death is no longer a passage of sorrow, but the desired way by which they shall go to the Lord; they sigh after it, they desire it, and would fain hasten the moment of its approach by the ardor of their desire for the enjoyment of a never-ending eternity. One single thing restrains them: it is when the perfection of love imposes on them a law of charity yet stronger, which would detain them in this world for the glory of God and the good of their brethren; "for," says St. Teresa, "thus do souls arrive at a strict union with Jesus."

Thus ardently they have desired to die in order to enjoy the presence of Our Lord; this is their martyrdom that their exile is prolonged; yet they are so inflamed with the desire of knowing Him, of making His name hallowed, of being useful to the souls of others, that far from sighing after death they would wish to live for many years, even amidst the greatest sufferings, too happy in being able to add to the glory of their divine Master.

Perfect submission in death is an act of entire adoration, a magnificent profession of faith and praise; its beauty consists in the cheerful and ready sacrifice which the creature makes to the Creator of the life which He had given, shadowing forth God's power in all its grandeur. Death beholds the soul already in adoration annihilated at the thought of the near approach of eternity; this, we may well imagine, is the kind of death the angels love to contemplate. The soul takes to itself no merit, places no trust on the way in which it has served God, and desires to possess even the smallest consolation the Church can bestow. It is specially attracted by the sanctity of God, which makes it aspire to become pure, pure almost beyond conception, in order to appear before the inviolable majesty of God; relying only on His mercy; never losing its confidence in the greatness of the divine compassion, but fearing lest its offences may be beyond the reach of pardon; dying the death of a child, with its eyes fixed on the countenance of its tender Father. Why, then, when in a state of grace, should we entertain a fear of

death? "Whosoever dwelleth in love, dwelleth in God, and God abides in him." He who loves God is then sure of His grace, and dying in this state is certain of enjoying forever the sovereign good in the habitations of the elect. And can such a one fear death? David has, however, said that no living man is entirely pure in the sight of God. Thus no one should have the presumption to hope for salvation through his own merits; for, except Jesus and Mary, no one was ever exempt from sin. But we need not fear death when we have a true sorrow for our faults, and place our confidence in the merits of Jesus, Who came on this earth in order to redeem and save sinners, for whom He shed His blood, for whom He died. "The blood of Jesus Christ," says the Apostle, "cries more loudly in favor of sinners than the blood of Abel for vengeance against Cain." Grace transforms into a brilliant light that which by its nature was plunged in darkness and obscurity, and the plaintive cry of our misery is changed into a song of triumph; for the fetters which yet separate the soul of the dying from the heavenly Jerusalem are so near being severed asunder that the triumphant alleluias of heaven mingle with the lamentations of earth, and the last gaze of repentant love is tenderly fixed on the crucifix till earth fades from view.

The transit of the creature from time to eternity is dear to the Creator; for "precious in the sight of the Lord is the death of His saints." Let us throw aside, then, those vain fears of death, and regard it as a tribute which all must pay to nature. Let us be ready cheerfully to leave this world when Our Lord shall call us to the land where the saints await us, and where we shall meet those who have instructed us in the faith, and whose victory will in some measure supply for the negligence with which we have performed our own duties toward our heavenly Father.

Let us unite ourselves to those glorious troops of blessed spirits who are seated in the kingdom of God with Abraham, Isaac, and Jacob; into which the good thief entered in triumph after a life of sin, and now enjoys, in the company of the elect, the ineffable delights of paradise; where there is no darkness nor storms, no intense heat, excessive cold, sickness, or sorrow; and where there is no need of the light of the sun, because the Sun of justice alone enlightens the heavenly Jerusalem.

Example.

We read the following touching account in the life of St. Gertrude: The saint once heard a preacher insist strongly on the strict obligation of a dying person to love God above all things, and to entertain for his sins a contrition founded on love. She believed this to be an exaggerated doctrine, and that if pure love was necessary very few persons would die in the proper dispositions. She became interiorly disturbed, and a cloud obscured her mind; but Our Lord Himself vouchsafed to dispel her fears, telling her "that in the last struggle, if the dying person had during life sought to please Him, and to lead a Christian life, He would so mercifully reveal Himself that His love would penetrate into the inmost foldings of the heart, causing it by His presence to make acts of the most perfect contrition"; and, added Our Lord, "I would have My elect to know with what a great desire I wish them to be united to Me at that important moment. Let this be made known, so that men may rely no less on this last merciful grace than on all the others which My love has lavished upon them."

Let us propagate this consoling truth, so well calculated to inflame our hearts with the most lively love for so merciful a God.

Practice.—Let us pray to the agonizing heart of Jesus for the eighty thousand persons who, it is computed, die daily in this world.

EJACULATORY PRAYER.

O sweet Jesus! grant that I may die the death of those devoted to Thy divine heart.

[His Holiness Pius IX., by a brief dated 29th September, 1859, granted an indulgence of three hundred days, extended afterwards by a new rescript to three years, and a plenary indulgence once a month, on the usual conditions, to the recital of the following prayers. They are applicable to the faithful departed.

Intentions to be made during Mass, either at the offertory, immediately after the consecration, or at the communion of the priest.]

Eternal Father, I offer to Thee the sacrifice which Thy divine Son made of Himself on the cross, which sacrifice He now renews on our altars. I offer it in the name of all mankind, with the Masses which are now being celebrated, and which

will be celebrated throughout the world, in order to adore Thee and render Thee all possible honor and glory; to thank Thee for Thy innumerable benefits; to appease Thy justice, provoked by our sins; to give Thee the satisfaction Thou dost expect; also to obtain grace for myself, for Thy Church, and for the whole world, as also for the souls in purgatory.

O Lord, I offer Thee the Masses which are being said throughout the world, in the name of all mankind, for Thy glory and the salvation and benefit of Thy creatures. O Lord, I desire to offer up myself to Thee for all the intentions for which Thou now offerest Thyself to God Thy Father.

PRAYERS TO BE SAID IN TIME OF TROUBLE.

Look down, O holy Father, from Thy sanctuary in heaven, Thy dwelling-place, and behold this sacred victim which our great High Priest, Thy holy, innocent, and well-beloved Son, Our Lord Jesus Christ, offers to Thee for the sins of us His brethren, and let not Thy wrath be kindled on account of the manifold transgressions of the world. Behold the voice of the blood of our brother, Thy first-born Son, Jesus, cries to Thee from the cross. Give ear, O Lord, be appeased; O Lord, hearken, and do; tarry not for our own sake, O our God, for Thy name is invoked upon this house and city, and upon all Thy people; and deal with us according to Thy infinite mercy, through the same Jesus Christ our Lord, etc. Amen.

V. That Thou wouldst vouchsafe to bring us to true penance.

R. We beseech Thee, hear us.

V. That Thou wouldst vouchsafe to defend this house and city, and all Thy people, to keep them in peace; to guard, preserve, and look down on them with Thy most tender pity.

R. We beseech Thee, hear us.

V. Through the holy mysteries of man's redemption.

R. Let Thy mercies quickly prevent us, O Lord, and spare Thy people.

V. Through the merits and intercession of Thy blessed Mother, and of all the saints.

R. Let Thy mercies, etc, as above.

V. Holy Mary, conceived without original sin, and all ye angels and saints, intercede for us to Our Lord.

R. That the mercies of our Lord may quickly prevent us; and that He may spare His people, that so we may rejoice with Him forever and ever. Amen.

Let us pray.

Almighty and merciful God, may Thy most holy will be done at all times and in all things, according to Thy infinite and eternal mercy, through Christ our Lord. Amen.

CONSECRATION TO THE SACRED HEART OF JESUS.

Heart of Jesus, infinitely holy and merciful heart, I give myself to Thee without reserve, and forever. I abandon to Thy care my present and my future; under Thy protection and for Thy greater glory I wish to begin, continue, and finish all my actions. I confide to Thy love every day of my life, and will repeat every morning, in union with the holy sacrifice of the Mass, this filial consecration. Thy heart, O Jesus, shall henceforth be my consolation. I will invoke it in my trials, in my difficulties, in my fears. Banish from my mind every desire, every resolution and action which is not conformable to Thy holy will. Suffer me not to yield to temptation, preserve me in purity of heart; be Thou to me a buckler against my own weakness every moment of my life; be Thou my help in death, and my reward in eternity. Amen.

Jesus, most charitable Jesus, meek and humble of heart, forgive us our sins, give us Thy peace, and remember us in Thy kingdom!

May the heart of Jesus be everywhere loved.

Jesus, meek and humble of heart, render my heart like unto Thine.

ACT OF REPARATION TO THE SACRED HEART OF JESUS.

O adorable heart of my Saviour Jesus! loving heart of my good Master, how great is Thy tenderness in remaining for me in the divine Eucharist! Alas, Thy creatures forget Thy love, despise Thy complaints, and withdraw themselves from Thee, forgetting that, in Thy agony in the garden, Thou didst endure all the bitterness of our sins. We now again by our iniquities renew Thy sorrows. Thou languishes there with love and sad-

ness, and how few think of Thee, care for Thee, or are touched by Thy sorrows! Let me at least listen to Thy tender complaint, for I desire to repair the outrages which are unceasingly directed against Thee. Prostrate, annihilated in spirit before the holy tabernacle in which Thou dost display Thy love, I beseech Thee to pardon my sins, and those of the whole world, for their contempt and indifference, their insults and their sacrilege. If I cannot wash away with my blood my own faults and those of all Thy guilty children, may I at least silently weep over the outrages of which Thou art the victim? Oh, that I could dispose of the hearts of all mankind, and fill them with contrition and with gratitude, in order to offer them to Thy love as the only homage which it desires to receive! Lord Jesus, I offer myself as a holocaust. Behold my heart, purify it, consume it with love, sacrifice it to Thy will, that henceforth I may love Thee only, and live only to love Thee. Guard Thou my heart, lest I should reclaim it; hide it in Thy wounds as in a safe asylum, so that there I may live and die in order to be united to Thee forever. Amen.

ACT OF CONSECRATION TO THE SACRED HEART OF JESUS TO BE RECITED EVERY DAY OF THE MONTH OF JUNE.

O Jesus, I consecrate to Thee my heart; place it within Thine own. It is in Thy heart I wish to dwell, through Thy heart I wish to love, and in Thy heart that I desire to repose, unknown to the world and known to Thee alone; it is from this heart of Thine that I would draw that ardent love which should consume my own, and by which I shall find strength, light, courage, and true consolation. When I languish, it will animate me; when sad, it will give me joy; when afflicted and in trouble, it will encourage me.

O heart of Jesus, let my heart be the altar of Thy love, my tongue publish Thy goodness, my eyes be unceasingly fixed on Thy wounds, my mind meditate on Thy adorable perfections, my memory preserve forever the precious remembrance of Thy mercies; let everything in me express my love for Thee, O Jesus, and my heart be ever ready to make any sacrifice for Thee.

O heart of Mary, after the heart of Jesus the most loving,

compassionate, and merciful of all hearts, present to the heart of thy Son this my consecration, my love, my resolution. That heart will be softened at the sight of my miseries, and deliver me from them; and after having been my protectress in this world, O Mother of Jesus! be thou my queen in heaven.

PRAYER OF ST. ALPHONSUS DE LIGUORI TO THE SACRED HEART.

O adorable heart of my Jesus, heart created expressly for the love of men, until now I have shown towards Thee only ingratitude. Pardon me, O my Jesus. Heart of my Jesus, abyss of love and of mercy, how is it possible that I do not die of sorrow when I reflect on Thy goodness to me and my ingratitude to Thee? Thou, my Creator, after having created me, hast given Thy blood and Thy life for me; and, not content with this, Thou hast invented a means of offering Thyself up every day for me in the Holy Eucharist, exposing Thyself to a thousand insults and outrages. Ah, Jesus, do Thou wound my heart with a great contrition for my sins, and a lively love for Thee. Through Thy tears and Thy blood give me the grace of perseverance in Thy fervent love until I breathe my last sigh. Amen.

ACT OF ZEAL.

Through the heart of Jesus, my way, truth, and life, I approach Thee, O Eternal Father. I adore Thee for those who adore Thee not. I love Thee for those who love Thee not. I acknowledge Thee for all who are wilfully blind; who through contempt do not acknowledge Thee. I wish through this divine heart to satisfy for the duties of all mankind. In spirit I go throughout the world to seek for souls redeemed by the precious blood of my divine Lord, in order to make reparation for all through this divine heart. I embrace them in order to present them to Thee through Him, and through Him I beg the grace of their conversion. Ah, Eternal Father, wouldst Thou suffer them not to know Jesus, and not live for Him Who died for them? Thou seest, O heavenly Father, that as yet they do not live. Ah, make them live in this divine heart. Thou knowest, O Incarnate Word, Jesus my beloved, all that I desire to say to Thy divine Father through Thy divine heart and holy soul; for Thou art in Thy Father, and He is in Thee. Grant, then, my

request. In union with Thee I present these souls to Him. Grant that they may be one with Thee. Amen.

PRAYER TO THE SACRED HEART.

Most sweet Jesus, Who repulsest no one, but Who dost welcome even the greatest sinners, provided they repent and sincerely return to Thee, have pity, particularly on those who invoke Thy holy name. Listen to the prayers of all who address Thee in spirit and in truth; and grant that all the worshippers of Thy sacred heart may find, agreeably to Thy divine promises, light, joy, strength, peace, protection, and holy love for time and eternity. Amen.

INVOCATIONS TO THE SACRED HEART OF JESUS.

Divine heart of Jesus, Thou lovest me; grant that I also may love Thee,

Divine heart of Jesus, Thou always thinkest of me; grant that I may think of Thee.

Divine heart of Jesus, Thou givest Thyself to me; grant that I may give myself to Thee.

Divine heart of Jesus, possess my senses.

Divine heart of Jesus, possess my heart.

Divine heart of Jesus, possess my imagination.

Divine heart of Jesus, possess my memory.

Divine heart of Jesus, grant that I may seek Thee alone in all things.

Grant that I may find Thee in all things.

Grant that I may confide in Thee for all things.

Grant that I may please Thee in all things.

O divine heart of Jesus, mayest Thou reign in all hearts.

Sweet heart of Mary, be my safeguard. Amen.

INVOCATIONS TO THE SACRED HEART OF JESUS IN ORDER TO OBTAIN THE CURE OF ONE WHO IS SICK.

Heart of Jesus, ocean of goodness and inexhaustible source of mercy, vouchsafe to hear our prayers for *N.*

Heart of Jesus, Whose delight is to be with the children of men, vouchsafe, etc.

Heart of Jesus, our consolation in our trials, our remedy in our distresses, and our comfort in our miseries, vouchsafe, etc.

Heart of Jesus, infinitely good, sweet, and compassionate, vouchsafe, etc.

Heart of Jesus, Who, being moved with a tender compassion, didst work a miracle at the marriage-feast of Cana, comfort and cure Thy servant *N.*

Heart of Jesus, touched and softened by the cries of the Canaanitish woman, and Who didst restore health to her daughter, grant us the cure of *N.*

Heart of Jesus, Who, with divine affection and goodness, didst say, in speaking of Lazarus, "Our friend Lazarus is sick," comfort us, etc.

Heart of Jesus, Who didst weep with Martha and Mary at the grave of their brother, and Who didst call him back to life, comfort, etc.

Heart of Jesus, Who didst feel such great compassion on seeing the son of the widow of Naim borne to the grave, and Who didst raise him from the dead, comfort, etc.

Heart of Jesus, Who, with an admirable clemency, didst give back life to the youthful daughter of the high priest of the synagogue, comfort, etc.

Heart of Jesus, Who, with a fatherly tenderness, didst feed five thousand men in the desert, lest they should faint in the road, console, etc.

Heart of Jesus, Who, to show forth Thy power and Thy goodness, didst restore thousands of the sick and infirm to health, console, etc.

Heart of Jesus, to Whom all power has been given in heaven and on earth, console, etc.

Heart of Jesus, Who lovest not to punish, but to pardon, and deliverest us so willingly from the evils which oppress us, console, etc.

Heart of Jesus, O best and most indulgent of all hearts, console and cure, etc.

In memory of Thy agony in the Garden of Olives, hear us, O divine heart.

In memory of the wound Thou didst receive upon the cross through love for us, hear us, O divine heart.

In remembrance of all Thy goodness and mercy, hear us, O divine heart.

Let us pray.

O sacred heart of Jesus, we beseech Thee not to deny us the favor we so earnestly beg of Thee. We will not leave Thee, O divine heart, till Thou hast said, "I will be thy salvation;" until Thou hast said, "I will let him (*or* her) be made whole."

Heart of Mary, compassionate heart of our tender Mother, speak to Jesus in our behalf; beseech of our merciful Lord to grant us the cure of this his servant, which we solicit so earnestly. O heart of Mary, help us. O heart of Jesus, hear us. Amen.

HOUR OF ADORATION OF THE SACRED HEART.

Prayer.

What a happiness is mine, O my Saviour, to hold communion with Thee, to thank Thee for the immense love of Thy heart for mankind, to offer Thee some reparation for the outrages unceasingly committed against Thee. But, sinner as I am, how can I worthily acquit myself of so holy a duty? O Jesus, unite my prayers to Thine, offer to Thy heavenly Father the holy dispositions of Thy divine heart in order to supply for my deficiencies. Holy Virgin, lead me to the heart of thy divine Son, that sanctuary of grace and virtue. I unite myself to the homage rendered Him by thy immaculate heart. Ye blessed spirits, ever humbly prostrate before that adorable heart, I unite myself to your profound adorations; communicate to me your love and recollection, present to Him my prayers; and, ye saints of heaven and just ones of the earth, come and let us adore together the heart of our Redeemer.

Place yourself in the presence of God, make an act of faith, and say with the prodigal son:

My Father, I have sinned against heaven and in Thy sight. I am no longer worthy to be called Thy child. Make me as one of Thy hired servants. I desire nothing more.

Place yourself in spirit near the heart of Jesus, at the foot of the throne of mercy; approach with confidence, listen to the loving words Our Lord addresses to you, and pray to Him with earnestness and devotion.

Jesus Christ. Open to Me thy heart, My spouse, My beloved.

The Disciple. O my God, is it to me that Thou dost address these words? My soul is but an abyss of misery, and Thou callest me Thy beloved; I presume not to raise my eyes towards Thy heart so pure and holy, yet as soon as I present myself to Thee Thou dost lavish on me Thy most signal favors. What a glory and happiness for me, my God, to be noticed by Thee, to know that Thou disdainest not a creature so guilty as myself! Ah, since Thou sufferest me in Thy presence, since Thou even commandest me to open to Thee my heart, I obey. Depart from thence, all earthly thoughts; leave me to converse with my God, that from His heart I may draw forth true love.

Jesus Christ. Thou hast wounded My heart, My beloved; thou hast wounded My heart.

The Disciple. O God, how can it be that Thy love should have made Thee take a heart like unto mine? Ah, Thou hast taken this heart in order that Thou mayst feel all my miseries; but what a prodigy of love to have assumed this heart only to allow it to be pierced in favor of one so ungrateful! Thou hast allowed it to be pierced on the cross in the face of the whole world, so that none should be ignorant of the excess of Thy tenderness. Thou bearest in heaven this glorious wound. The opening in Thy heart shall never be closed up; it shall always bear the triumphant mark of Thy love. O divine heart, wound this heart of mine; inflict so deep a wound that it shall open entirely to Thee; pierce it with the same lance with which Thine own was pierced, so that the waters of a sincere repentance may flow from thence. Alas! this heart has wounded Thee a thousand times more by its ingratitude, infidelity, and obduracy. I have pierced it by my offences. O my Saviour, pardon me; banish sin from my heart, making Thy holy love reign there in its place.

Jesus Christ. My beloved, let there be no division; give Me entire possesion of thy heart.

The Disciple. O Lord, how dost Thou abase Thyself, disdaining not to ask for the heart of one who has not blushed to refuse it to Thee in order to resign it up to sin? What tenderness on Thy part! But, O my God, what has this heart become which Thou demandest of me? Alas! it is sullied with a thousand stains. How canst Thou endure it, Thou Who art sanctity itself? Ah, my God, how much that is wrong is there in this

heart! what love of self-attachment to my own thoughts and will! what worldly inclinations, distaste for heaven, tepidity in Thy service, and solicitude for this perishing body! However, since Thou deignest to demand it, I offer it Thee. O Jesus, the only object of my love, receive me now in Thy sacred heart, so that I may be all Thine; receive me into that ardent furnace in order that I may be wholly consumed in Thy love. There, my sweet Saviour, I shall know the value of the blood which has redeemed me, and shall comprehend how I ought to love Thee. O love of my Saviour, thou art that living water for which I thirst; my heart tends only towards Thee. Open to me Thy loving heart. My heart is Thine for eternity; bestow upon me Thine, O Jesus.

Jesus Christ. Yes, my beloved, I give thee My heart; set it it as a seal upon thine own, study its sentiments, copy faithfully its virtues.

The Disciple. O my soul, receive this heart burning with love, respond to its adorable designs over thee, endeavor to make them thine own.

Adorable Jesus, my heart was formed to be Thy habitation, Thy throne, Thy altar, Thy tabernacle. Enter, O divine Saviour, into this habitation, and purify it from all that is unworthy of Thee. Command it as a sovereign upon his throne, and give me the docility necessary to obey Thee. Receive upon this altar the sacrifice I make Thee of my heart, and dwell as a God of majesty and holiness in that living tabernacle which Thou hast chosen for Thyself.

O my soul, regard attentively thy divine model; see Him raised upon the mount, nailed to the cross; behold His bleeding hands, those eyes dim, the mouth livid, those pierced hands and feet. Content thyself not with the exterior; look in spirit at His heart; it has been opened by the lance in order that thou mayst pass therein. Imitate His love, meekness, humility, and charity. Then cast down thine eyes on the ground around Calvary; it is watered with His blood. At the sight of that blood understand that love shows itself more by actions than by words.

Thou desirest, O my Saviour, that I should place Thee as a seal upon my heart by the imitation of Thy virtues and Thy example. I ardently wish to do so. Give me grace to execute what Thou commandest. O Jesus, Thy heart is pure, let mine be pure; Thine is humble, let mine be humble; Thine is

patient and docile, let mine be patient and docile; Thy heart is all love, let mine also be inflamed with Thy love. Ah! henceforth, O my Saviour, I wish only to have in my heart what Thou hast in Thine: humility, patience, gentleness, meekness, charity. I desire no more to bestow my heart on creatures, but to give it all to Thee. Alas! it has not always been devoted to Thy service. Through Thy grace, O my God, it is now all Thine, and I hope it will ever remain so.

Jesus Christ. Love is strong as death; its lamps are lamps of fire, which the greatest waters cannot extinguish.

The Disciple. Thy love for me, O my Saviour, is more powerful than hell, since it has broken its gates in order to deliver me and open to me those of heaven. It is stronger than death, since Thou hast disarmed it in order to give me life. Oh, wondrous strength of love! All-invincible as Thou art, my God, it disarms Thee; it stays Thy arm raised to strike the sinner; it saves him from Thy avenging justice in order to give to him Thy infinite mercy. I acknowledge that it is through love for us that Thy supreme majesty is humbled even to vouchsafe to unite itself to our nature; and it is through the strength of this same love that the creature can ascend unto Thee, and enjoy the privilege of entering into Thy sacred heart.

Behold, my soul, how Jesus hath loved thee! Behold the humiliations and sufferings, the thorns, the nails, the cross, and the effusion of His blood!—these are the proofs of His love. The flames of this love are so ardent that all the waters of our iniquities cannot extinguish them. But, O my soul, where are the marks of thy love for Jesus? What hast thou done for Him? Where are thy victories over thy evil inclinations? Where the labors thou hast undertaken, the sufferings thou hast endured, for His glory?

Alas! my God, my zeal is weak, my love is languishing. Thy interests are more than ever abandoned. Thy enemies increase daily. Have I ever fought in defence of Thy cause?

Jesus Christ. O my beloved, is there any sorrow like unto Mine? How much have I done for My children, and how have they rebelled against Me! I have carried them in My heart, and they have lacerated, outraged, and forsaken it. The sorrows of death have compassed Me, and the perils of hell are unchained against Me.

The Disciple. O my Lord and my God, sorrow seizes on my soul, affliction and sadness press on my heart, at the sight of Thy grief. Prostrate in the dust before Thy adorable heart, I make reparation to Thee before heaven and earth. Pardon, divine Jesus, all the outrages which were committed during the course of Thy mortal life; pardon the impieties, the irreverences, the sacrileges which have been committed against Thee in the sacrament of Thy love; pardon especially the sorrows which I have caused to Thy divine heart by my irreverence in Thy holy temples, by my tepid communions made without due preparation, and by the abuse which I have made of Thy graces and of Thy precious blood. Ah! why cannot I by my repentance and my adoration restore Thee the glory of which so many offences have deprived Thee? Why cannot I by my words and my example lead back so many hearts which have withdrawn themselves from Thee? Why cannot I by my prayers and tears cause a cessation to so many scandals, and draw unto Thee worshippers in spirit and in truth?

Jesus Christ. I suffer on the part of Jews, pagans, and heretics. They have contemned Me; but that those who ought to be devoted to Me should regard Me with indifference, and treat Me with such neglect, pierces My heart with sorrow.

The Disciple. Ah, my sweet Saviour, can I think of this, and not die with sorrow? Heavenly spirits, angels of peace, weep bitterly for the indignities with which your Lord is visited; weep over our ingratitude to a heart which has loved us so much. Divine Jesus, Thou hast come into this world in order to seek and to save mankind; and those ungrateful ones fly from Thee and abandon Thee. Thou loadest them with benefits, and they abuse them; they turn them against the giver, and against themselves. Thou art always in the midst of them, and they seem to be ignorant of Thy presence, or only to know Thee in order to offer Thee some new outrage. Thou openest to them Thy heart, and they enter therein only to pierce it with a thousand arrows. Alas! my loving Saviour, am I not myself one of these ungrateful souls? Ah, what sorrow have I not occasioned to Thy sacred heart? I, Thy beloved one! Why does not Thy outraged heart close itself, so as to forget and reject us? Why does not Thy avenging arm raise itself against Thy guilty servants in order to exterminate them? Shouldst Thou not at least deprive us of

Thy loving presence, forsake our temples so frequently profaned, and remain in heaven, where the angels and saints forever sing Thy praises? But remain Thou still, O Lord, in the midst of us: what would become of us if Thou didst abandon the earth? Thy Father, beholding no longer the only object of His complacency, would visit us with His avenging justice. How, then, could we escape His wrath? Heart of Jesus, avenge Thyself as befits the God of mercy. Do Thou pardon and convert our souls to Thee.

Jesus Christ. I have promised to remain in the midst of you until the consummation of the world, but in the sorrow which afflicts Me have I not a right to expect to meet with some who will compassionate My sufferings? Nevertheless I am left alone in My sorrow.

The Disciple. My beloved Saviour, Thou shalt no longer be forsaken; I will make it a duty to visit and adore Thee. O heart of Jesus, always burning with love for us, always ready to show mercy, pardon me my guilty forgetfulness of Thee; pardon me my unfaithfulness in Thy service, my want of zeal in making Thee known and loved; let my heart cease to be if it is to be again insensible to Thee. Heart of Jesus, I consecrate to Thee the remainder of my life. I wish that all creatures had the hearts of seraphim in order to love Thee; that every mouth would sing Thy praises; that every mind should be occupied only with Thy greatness. I unite my praises to those which Thou receivest from all the angels and saints, and just souls on earth. I wish that all who love and adore Thee were multiplied, and would freely sacrifice all that I possess, my life itself, if necessary, in order to prevent a single offence against Thee.

Jesus Christ. My beloved, I accept thy desires; ask My Father in My name, and all that you desire He will grant you.

The Disciple. O Jesus, my only hope, make me faithful to the devotion I have vowed to Thy adorable heart. Signalize Thy mercy by allowing me to regain, by the ardor of my love, the time which has been passed in Thy service, with so much tepidity. I desire to make reparation, by continual praise, for the ingratitude of mankind, and to give Thee every moment fresh proofs of my love.

Thy love for me keeps Thy heart always open, so that I

may dwell there forever. Let love lead me and forever fix my dwelling-place therein, and receive my last sigh.

I beg the same grace, O my God, for all for whom I am particularly bound to pray. May those who have the happiness to belong to the association of Thy divine heart, spread throughout the world, have a special share in Thy mercy. Grant, O Lord, that this confraternity may extend and perpetuate itself in all times and in every place, that it may honor Thee by the practice of every virtue, and an indefatigable zeal for the conversion of souls.

And since my merciful God wearies not of listening to me, I will still continue to speak to Him—I, who am only dust and ashes. God of my heart, lend an ear to my voice; love those who love Thee not; open Thy heart to those who do not knock at the gate; and vouchsafe to cure those who, far from asking Thee to heal them, take a pleasure in adding fresh venom to Thy wounds. Thou hast said, my Saviour, that Thou didst come upon the earth in order to seek sinners. O my Jesus, these then are truly sinners. Ah! do not consider our ingratitude, our blindness; remember only the blood which Thou hast shed for our salvation. Make manifest Thy mercy; regard us as the work of Thy hands. Save us by Thy mercy; our evils are extreme. Arise, O Lord, behold the progress made by Thine enemies; stay them, O my Jesus. Since they will not go to Thee, go Thyself to them. I beseech of Thee to grant this grace through Thy sacred wounds and by Thy precious blood.

O my Saviour, put an end to my sins and those of all mankind. Let Thy voice make itself heard, and restore life to so many hardened sinners. Call them from the deep abyss into which they have fallen. Lazarus asked Thee not to raise him from the dead. Thou didst work this miracle in behalf of a sinner. O Lord, look also on me; I beseech Thee to hear my prayer. I ask it through the tears Thou didst shed over the grave of Lazarus; remember that Thy tears have flowed for all sinners who sleep in sin. Through Thy precious blood I ask it, for Thou hast pardoned those who shed it; pardon us, O Saviour of the world.

O Jesus, make Thy Church triumph over all her enemies, increase the number of her children, give peace unto her, and grant that she may ever bless Thy holy name and revere Thy

sacred heart. O merciful Redeemer, have pity also on the souls in purgatory; be touched by their sufferings; they are the price of Thy blood; open to them Thy heart; listen to their lamentations, and grant them, with release from their sufferings, the happiness of glorifying Thee in heaven.

Remember also, O merciful Jesus, in a special manner, those souls who when on earth devoted themselves to Thy sacred heart, and were zealous for the glory of Thy blessed Mother. Suffer them not to be deprived longer of Thy presence, for they are very dear to Thee; and through this same merciful heart I beseech Thee to put them in possession of eternal happiness.

PRAYER AFTER THE HOUR OF ADORATION.

Pardon me, my God, the distractions into which I have fallen during this hour. Alas! mayst Thou not reproach me as Thou didst Thy three disciples with not being able to watch *one hour* with Thee?

One hour with Thee, O loving heart of Jesus, has appeared to me too long. Ah, should it not be my delight to be *ever* with Thee? O heart ever full of love, why has mine been so cold, so languishing in Thy presence? Pardon me, O Lord; for I desire to breathe only for Thee, to make my whole life a perpetual adoration of Thy sacred heart. Amen.

AN INVITATION, OR THE DEVOUT SOUL'S REPAIR TO THE SACRED HEART.

"*Come to Me, all you who labor and are heavy-burdened, and I will refresh you.*"

The faithful adorers of Jesus are invited to repair in spirit twice in the day to His divine heart, in order to render Him due praise by weeping over their sins, exciting themselves to the love of God, or adoring Him for those who do not adore Him; singing the divine praises in the adorable heart of Jesus, or uniting themselves to the Blessed Virgin and St. Joseph, the first and principal worshippers of this divine heart; praying for those faithless souls who, after having experienced so many proofs of the love of this divine heart by the grace of their election, oblige Him by their ingratitude to reject them. The zeal testified in disarming His justice is pleasing to Him, because these souls are

dear to Him as the apple of His eye, and if He punishes it is with sorrow. Finally, let all the associates unite in praying for one another, for which end the following acts may be used.

O Jesus, infinite goodness, open to us Thy divine heart; let us regard it as the centre of our happiness, and suffer not that sin should ever separate us from Thee.

Great God, Who hast given us Thy Son, not to afflict His heart by our ingratitude, but to lead us to His love, inspire all those who are in authority in Thy Church with a tender zeal for this devotion. O Almighty God, cast Thy eyes upon us; look upon us through the heart of Thy Son; and if displeased at our sins Thou wilt remember Thy mercy and forget Thy anger.

O sacred Heart of Jesus, O my life, my light, grant that I may know only Thee, that I may live only for Thee, in Thee and by Thee. Amen.

GUARD OF HONOR OF THE ADORABLE HEART OF JESUS.

Patrons: The Blessed Virgin, under the title of Our Lady of the Sacred Heart, St. Joseph, St. Francis of Assisi, St. Francis of Sales, venerable Margaret Mary.

"*My heart hath expected reproach and misery, and I looked for one that would grieve with Me, but there was none; and for one that would comfort Me, and I found none.*"

Object of the Association.

In response to this sorrowful complaint of Our Lord the guard of honor has been organized; the members who compose it, by their devotedness and love, striving to console the heart of Jesus for the forgetfulness and ingratitude of those for whom He suffered so much, whom He loved so ardently, and by whom He is so little loved.

Like faithful loving children of Our Lord, they will try to console Him for the ingratitude of their brethren, and succeeding each other by turns, before their Saviour Jesus, they offer to this most tender heart the homage of reverence, devotedness, and love.

The associates each choose one hour in the day, and at the beginning of their hour of guard, without changing their ordinary occupation, they station themselves in spirit at the throne

of love, the tabernacle, offering to Jesus all their thoughts, words, actions, and sufferings, and, above all, their desire to console His heart by their fidelity and love. During the course of the hour they think of Our Lord, make an act of love, and offer up some little sacrifice for Him. This, however, is not obligatory, the associates being free to follow the impulse of their heart and of their piety as to the way in which they may sanctify this holy hour; and the heart of Jesus will doubtless heap grace upon grace, blessing upon blessing, on those faithful souls who duly fulfil this mission of devotion and of love.

Offering of the Hour of Guard.

Dearest Jesus, my sweetest Saviour, I offer Thee this holy hour of guard, during which, in union with [*here name the patrons of your hour*], I desire to love and to glorify Thee, and, above all, to condole with Thy adorable heart for the forgetfulness and ingratitude of mankind. Accept, I beseech Thee, for this end, all my thoughts, words, actions, and sufferings; above all, receive my heart, which I give Thee without reserve, entreating Thee to consume it in the fire of Thy pure love.

May the sacred Heart of Jesus be everywhere loved!

O my Jesus, I desire to love Thee through this hour for all those hearts who love Thee not.

Patrons for the Various Hours of the Above Devotion.

1. St. Joseph and all the saints.
2. All just souls upon earth.
3. The seraphim.
4. The cherubim.
5. The thrones.
6. The dominations.
7. The virtues.
8. The powers.
9. The principalities.
10. The archangels.
11. The angels.
12. The Blessed Virgin Mary.

SEVEN DAYS' DEVOTION TO THE SACRED HEART; OR, MEDITATIONS ON THE SEVEN WORDS OF OUR LORD UPON THE CROSS.

Prayer.

O divine heart of Jesus, I desire to be Thy faithful disciple. Yes, I will strive, with the help of Thy grace, to meditate on the treasures of love hidden in those adorable words, which the heart of Mary carried away from Calvary as a precious inheritance, and which our holy mother the Church carefully preserves in the holy Gospel.

But the inconstancy of my mind continually banishes the recollection with which I ought to pray. O my God, Thou knowest my weakness, my tepidity, my frailty. I can do nothing without Thee. O Mary, who didst treasure in Thy heart, and didst meditate on, the words of Jesus, in order to preserve in thee the flames of divine love, obtain for me, I beseech thee, a share in thy spirit of prayer. Amen.

Sunday.

FIRST MEDITATION ON THE HEART OF JESUS.

"*Father forgive them; for they know not what they do.*"

O prayer dictated by the heart of Jesus Himself! O abyss of goodness! Before thinking of His mother, His friends, Himself, the first words Jesus utters on the cross are for His executioners, His accusers, His iniquitous judges, for a people who blasphemed Him. His first care is for those who most need it, but who deserve it the least.

Each word is a character of fire, which pierced the heart of His Father. Jesus complains not of their ingratitude, their cruelty, their malice. He excuses and extenuates their sin.

"Father, forgive them." They are Thy children, Thy creatures. Thou wouldst not condemn the work of Thy hands. Look upon Thy Son; listen to the voice of His blood, which asks mercy for His brethren. I beseech Thee, by the tenderness of that sweet name of Father, by the obedience I have rendered Thee, the thorny crown which surrounds My head, the nails which pierce My hands and feet, the blood which flows from My body. "Father, forgive them," because I forgive them; I, whom they have injured. Visit Me with death, torments, the cross,—all is the same to me, provided Thou dost

forgive those who caused My death. Behold how this heart of Jesus has loved mankind!

The heart of Jesus is the same on the altar as on the cross. His love has not changed. He still loves those who love Him so little. He loves those who love Him not, who hate, blaspheme, and insult Him. For us He shows to His Father the wounds, the marks of which He still preserves; for us Jesus still says, "Father, forgive them; for they know not what they do."

Sin is a mixture of malice and ignorance. Our Redeemer, when He prays for us, seeks to excuse us. On the altar, as on Calvary, Jesus is a victim, a mediator, and not a judge; He excuses the malice of sin, and speaks only of its ignorance. O Lord, how blind am I when I consent to sin! not comprehending all the evil I do myself, and the punishment I deserve. Yet my ignorance is not wholly voluntary. Make me comprehend what sin is, and give me such a horror of it that I may never commit it again.

If this beloved Son prayed to His Father for those who crucified Him, what will He not do for those who wish to serve Him? Can we fail in confidence when we have so powerful an intercessor with God? O my Jesus, how infinitely worthy of love art Thou! Oh, that I had a thousand lives, in order to consecrate them to Thy service, in acknowledgment of so generous a love!

Jesus is our Model as well as our Redeemer. His prayer is an example in support of the lessons which He had given during His life. This good Master here practises what He had taught upon the mount. "You have heard it said, Love your neighbor, and hate your enemy: but I say to you, Love your enemies; do good to those who hate you, and pray for those who persecute and calumniate you: that you may be the children of your Father in heaven, Who makes His sun to rise on the just and the unjust. If you only love those who love you, what shall be your reward? do not the heathens as much?"

Such is the teaching of the heart of Jesus. It is impossible to love Him truly if we do not practise this great lesson. How many times have I not closed my heart to His teaching! But what heart can fail to be softened by these words, however little it may reflect, "Father, forgive them; for they know not what they do"?

Do you find it difficult to pardon a serious injury, a sharp word, an unfortunate quarrel, a spiteful satire? Look upon the heart of Jesus praying for you whilst you offend Him. If He had revenged Himself on *you*, what would have become of you? where would you now be?

You answer that a great injury has been done you; that you cannot thus abandon your interests. Behold the injury which *He* receives. Compare what He suffers with what you endure; compare His words with yours, "Father, forgive them," etc.

He excuses His executioners; you are full of reproaches against those of whom you believe you have reason to complain. He weeps over their misery; you make their trials a subject of gratification. He died in order to save them; you will render them no service, nor even salute them when you meet. Are you the child of this merciful heart?

Act of Reparation.

Prostrate at Thy feet, O my divine Master, I most humbly ask Thy pardon for having followed so ill Thy precept and Thy example—I, who, far from forgiving the slightest offence, have only sought to revenge myself by rendering injury for injury.

O faithful and generous heart of Jesus, Thou forgettest our sins and the torments they have caused Thee in order to preserve Thy guilty children. Pour forth over me, and all the souls consecrated to Thy sacred heart, the waters of that mercy of which Thou art the infinite source, renewing amongst us that union of the early Christians, who had but one heart and one soul.

Ah, Lord, Thy words converted the soldiers of Calvary; will they make no impression on my heart? O Jesus, suffer not that this should ever be; but, as Thou didst so generously forgive Thy enemies, grant that, for the love of Thee, I may pardon those who have offended me; so that Thou mayst forgive me my offences now, and at the hour of my death. Amen.

Consecration to the Heart of Jesus, Ocean of Goodness.

O heart of my good Master, this first lesson from Thy cross fills my heart with the most entire confidence.

O Lord, Thou didst say, "When I shall be raised from the

earth, I will draw all things to Myself." I now comprehend the love by which Thou hast gained the hearts of these children of men, in the midst of whom Thou dost delight to dwell, hidden under such obscure veils. Heart of Jesus, ocean of goodness, while Thou dost renew the sacrifice of Calvary in order to apply its merits to me, I give and consecrate myself entirely to Thee. Too often have I renewed the ignominy of Thy passion. Grant that I may participate in the spirit and effects of Thy divine prayer; and commend me to Thy heavenly Father, that, purified in Thy precious blood, I may closely imitate Thee, never preserving in my heart any emotion of hatred or revenge; so that I may say with confidence, "Father, forgive *me*, as I forgive." Amen.

Monday.

SECOND MEDITATION ON THE HEART OF JESUS.

"*Amen, I say to thee, This day thou shalt be with Me in Paradise.*"

Heart of Jesus, throne of mercy, to thee we may fly in our utmost necessities when tried and forsaken. I come in spirit to assist at the sacrifice of Calvary, and meditate on that sentence to which Thou didst give utterance. Oh, who shall fear approaching Thee, divine Saviour, when Thou hast made such a promise to the repentant thief? That humble penitent asked of Thee only a simple remembrance when Thou shouldst come into Thy kingdom; and it is Thy kingdom itself which Thou promisest. Who but Jesus could have made such a promise? He gives without delay; He promises and gives at the same time.

He gives without reserve: "Thou shalt be with Me." His kingdom, His eternal happiness, He delights to share with those whom He names His servants, His friends, His brethren. He gives cheerfully: "Amen, I say to you, this day thou shalt be with Me in paradise." Mistrust not My power. My cross is the key which will open heaven. Mistrust not My heart; should I be in this condition if I had not the wish to save you? Fear not thine own unworthiness; I am come to seek sinners; My glory is to change their hearts and convert them into saints. Our Lord said to the Blessed Margaret Mary, "If men would but acknowledge My love, that which I have done for them

would appear trifling to Me." His heart is the throne of mercy, of inexhaustible goodness. He is still full of love for those guilty ones, also crucified by sin. From the depths of His sanctuary He regards them, calls them, awaits them, and is ready to pardon their ingratitude at the first sight of a contrite and humble heart. Oh, how good a God do we serve! Whence comes it, O Lord, that so few know and seek Thee? Alas! on Calvary two thieves suffered with Thee; both had the same Redeemer, the same example of patience before their eyes; for both Thy blood flowed; but one alone profited by Thy mercy.

Amongst those who surround Thy altar suffer not that any should be found so unfortunate as to resist Thy advances, and doubt in the mercy of Thy adorable heart.

Not only to repentant sinners does the heart of Jesus address these words, "To-day thou shalt be with Me in paradise." When the soul is in a state of grace, it knows well that the kingdom of God is within itself. Jesus realizes His promise: "If any love Me, My Father will love him, and We will come to him, and take up Our abode in him." To be with Jesus is a paradise, even in this world. If Jesus be with us, no enemy can hurt us. He who lives without Jesus is miserably poor; but he who possesses Him is very rich. Be humble and peaceful, and Jesus will be with you; be fervent and gentle, and Jesus will dwell with you. You cannot be happy without loving and being loved; but if Jesus is not above all in your heart, you will be oppressed with chagrin and sadness. In practice I understand little what it is to love Jesus above all things. If I examine my heart, I find it full of the world and of self. O divine heart of Jesus, make Thyself known and loved by Thy poor servant! Teach me the simplicity which leads to Thee alone by an upright intention; teach me the purity of heart which loves and tastes Thee in all things. Ah, when Thou art about to visit my soul in holy communion, say to it in the early morning, "This day thou shalt be with Me in paradise."

Act of Reparation.

My Lord and my God, victim of love in the adorable Eucharist, in which Thou offerest Thyself in sacrifice a thousand times each day, would that I could offer Thee as often the

homage of my sorrow and regret for not having recognized Thy love, and responding to it only by indifference, forgetfulness, contempt, and ingratitude! Oh, was not the ignominy of Calvary sufficient? Must Thou, even amongst Thy children, meet with so much coldness and irreverence, slothfulness in Thy service, resistance to Thy grace, and inconstancy in good resolutions? O most loving heart, I beseech Thee put an end to the reign of self-love in my soul. Come and make Thy dwelling there, and I will listen to Thy voice, and hear Thee utter those sweet words, "If thou wilt, thou shalt be with Me in paradise." Amen.

Consecration to the Heart of Jesus, Throne of Mercy.

Heart infinitely merciful, I recommend to Thee my person and my life, my actions, my prayers, my desires. I wish only to make use of my body and soul in Thy service, to serve, honor, and glorify Thee. Throne of mercy, in which divine justice embraces and pardons the sinner, I place all my trust in Thee. Destroy in me whatever displeases Thee; place therein those virtues which may render me pleasing to the Lord; imprint Thy fear and love in my soul, so that I may never forget Thee, nor deliberately separate myself from Thee by sin; and let my name be written on and never effaced from Thy heart, O my loving Jesus. Amen.

Tuesday.

THIRD MEDITATION ON THE HEART OF JESUS.

"*Woman, behold thy son. Behold thy mother.*"

O tenderness of the heart of Jesus, which confided us to His holy Mother! The Lord Jesus in the midst of His torments omitted nothing which concerned His office as Saviour. He was solicitous for all His brethren, and procured for men an asylum to which they might have recourse in all their necessities. Already He had given His Father to be our Father by the words, "Our Father, Who art in heaven." Now He gives us His Mother in order that we may be His brethren.

Let us appreciate such a prerogative, and comprehend also the mystery hidden under these words of the Gospel, "The

disciple whom Jesus loved." St. John is not distinguished by his own name, but by that which is common to all of us, for *we* are also disciples of Jesus, and disciples loved so dearly that we may say with the great apostle, "He loved me, and delivered Himself up for me."

O tenderness of the heart of Jesus, which permits us to share His title of child of Mary! Oh, the greatness of the gift which Jesus makes us by this solemn bequeathal! He desires that we should have for Mary the filial love by which His own heart was filled, and that this most holy mother should have for her children of Calvary the care and affection which she always had for Jesus.

Consider that the heart of Jesus addresses the like words to you when you have the happiness of hearing the holy Mass: "Love My Mother; she is thine. Confide in her powerful protection, rely on her tenderness." Yes, let us love Mary; she will teach us to love Jesus as she loved Him herself. Admirable school of the heart of Jesus! henceforth let us love this sacred Heart alone.

Examine yourself in presence of this adorable heart. What is your devotion for the Blessed Virgin? Does it not consist more in words than in constancy, in praying to her, and, above all, in imitating her? Are you really the servant of the sacred heart of Jesus? You bear the name of being so: then verify it by a truly Christian life. Study the sentiments of the heart of Jesus in order to conform your own to them; it is the spirit He would desire you to have, and without which it is impossible to preserve peace and union with your neighbor.

Act of Reparation.

O good and loving heart of Jesus, Who hast given me Thy holy Mother as the most precious pledge of Thy tenderness, I beseech Thee to pardon the indifference with which I have responded to Thy love and to her watchful solicitude. How little grateful have I been, O Jesus, for this favor, the source of so many benefits to me! Vouchsafe, through Thy infinite merits, to make amends for my weakness and misery. Thy heart shall be my treasure of gratitude, which I will offer to our heavenly Father, to our blessed Mother, and to Thyself, adorable Redeemer. Amen.

Consecration to the Heart of Jesus.

Heart infinitely loving and worthy of being loved, behold me, Lord Jesus, the child of Thy divine heart, penetrated with gratitude for Thy infinite love, renew to Thee the homage of a consecration which I desire to repeat every instant of the day and night. O my Lord and Master! I consecrate to Thee my mind, in order that Thou mayst direct it according to the light of faith; my will, that it may be conformed to Thy holy will; my heart and all its affections, that nothing may be found which may be displeasing in the sight of Thy infinite purity when Thou enterest therein in holy communion. Mary, my tender mother! I love and honor thee in the heart of Jesus through thine own immaculate heart. I desire to love thy divine Son now and forever. Amen.

Wednesday.

FOURTH MEDITATION ON THE HEART OF JESUS.

"*My God, my God, why hast Thou forsaken Me?*"

O sad and touching complaint of the heart of Jesus to His Father! Jesus voluntarily took upon Himself these sufferings. He endured them with an ardent love, an invincible patience, confidence, and boundless submission to the divine will. He knows that His sufferings approach their termination. Why then does He complain? Only to teach us the excess of His grief. His soul is sad even unto death. He makes known to us the only comfort of the afflicted. It is from God alone that we can receive so efficacious a succor. Finally, Jesus reveals to us that the cause of His sufferings does not proceed from Himself, but from us; and in the twenty-first Psalm the prophet declares the cause of this severe abandonment.

Let us listen to the complaint of the heart of Jesus to His children and to sinners. From the tabernacle in which the divine Lord resides, from His altars on which He continually renews throughout the world the sacrifice of the cross, Our Lord still complains of being forsaken. Alas! we hasten to worldly amusements, festivities, and enjoyments, without heeding the loss of time; but when Jesus is concerned, that victim of love Who is ever occupied in pleading for us with divine

justice, some will be heard to complain of the obligations imposed on them by the Church; others think it a trouble to walk thither, or they carry with them a dissipated mind, a heart full of tepidity and distractions, whilst their whole demeanor is void of reverence. It is not His enemies alone who treat Him thus; but that which afflicts Him the most is that those whose hearts are consecrated to Him also neglect Him. Children of the sacred heart, listen to this complaint which comes forth from the sanctuary: "I have looked for one that would comfort Me amongst My friends and My children, but their hearts are far from Me, though with their lips they seem to honor Me."

There is another lesson given us by Jesus in these mysterious words. His heart vouchsafed to suffer the bitterness of aridity and want of consolation, the necessary crucible in which souls must be purified. Oh, who can sound the depth of Thy love, generous heart of Jesus? Thou couldst not cease to be united with Thy Father, for Thy will was always one with His, and as God Thou didst never cease to be one with Him and the Holy Ghost.

Nevertheless Thou didst vouchsafe to suffer interior trial without consolation, exterior suffering without alleviation; and this double abandonment happens to those souls whom Thou wouldst render worthy of Thy most intimate communications. In meditating on Thy cross they comprehend this truth, and exclaim, The more we suffer, the more God loves us!

Consider your own heart at the feet of our crucified Saviour. Do you not complain of the effort it costs you to discharge your daily duties, of the small consolation you find in the practice of virtue or the exercise of Christian piety? You desire to experience the species of fascination which leads you to satisfy your natural inclinations; and because the empire of grace is established in conflict with self-love, it seems to you as if your soul positively rebelled against the practice of virtue. Oh, it is at this very time that you must closely draw near to Jesus to pray with Him. The better we suffer, the more we love God.

Act of Reparation.

O adorable Jesus, Who hast devoted Thyself for me to the rigors of eternal justice, suffer me to seek a refuge in Thy sacred heart, in which I place all my hope and trust.

O almighty and most just God, I present Thee the passion, the wounds, merits, blood, and death of Jesus Christ. I place His sacred heart between Thyself and me, for I have no other defence against Thy judgment. Thou hast given me Thy Son; He beholds my miseries, His heart feels them, His voice implores my deliverance. Grant me all that He asks in my behalf in time and eternity.

Consecration to the Agonizing Heart of Jesus.

Place Thyself as a seal upon my heart, O my divine Master, so that I may patiently suffer the trials Thou mayst see fit to send me. Yes, my Jesus, I desire to consecrate myself to Thy heart, agonizing under the weight of divine justice and the burden of my sins. Thou hast put aside Thine own honor, Thine own will; give me the courage to conquer myself, to triumph over my slothfulness and my sins; give me the strength to suffer, and the grace to love Thee forever. Amen.

Thursday.

FIFTH MEDITATION ON THE HEART OF JESUS.

"*I thirst.*"

Oh, what a severe and physical thirst was this! The extreme anguish which Jesus had endured during ten hours, without one moment's rest, had enkindled in His breast a devouring fire. The blood which flowed from His wounds increased each moment this painful torture; nevertheless Jesus endured it three long hours on the cross without complaining; and when He does complain, it is not to be comforted, but, in order to suffer more by tasting the vinegar, and at the same time to accomplish the will of His Father, as expressed in the Holy Scripture, He contented Himself with a single word, "I thirst." Thus did He expiate for our sensuality, in order to teach us to make our sufferings known with resignation and without impatience.

This thirst was also mysterious; it was the thirst of His soul devoured with love for His Father and for all mankind. Jesus had an ardent desire to accomplish the will of His Father. During His life He had said, "My meat is to do the will of Him that sent Me." Now He says that it is His thirst. "Blessed are those who hunger and thirst after justice." An-

other desire filled the heart of Jesus—it was to suffer for us. In the Garden of Olives He had besought His Father to take away the chalice. On the cross He says that He still thirsts. "Still more, O Lord!" exclaims St. Francis Xavier, who understood the generosity of such a thirst.

From His altar Jesus says the same to me. He thirsts for my love; thirsts for me, that I may have a zeal for others, in order that I may contribute to the salvation of souls as far as in my power. There is yet another thirst which Jesus has, which I can relieve: the poor are His members; in them He suffers both hunger and thirst. How few, when giving alms, behold Him, by a lively faith, under the guise of poverty! But the adorer of the sacred heart should strive to imbue himself with the sentiments of Jesus, in order to conform his own to them.

What am I, O Lord, compared to what Thou dost expect to find in me? Alas! I behold in my soul only tepidity in Thy love, nay, an absolute void when there is question of loving Thee. Self-love restrains me in the narrow circle of my personal interests; I exact much from others, whilst I cannot bear the slightest suffering without exaggerated complaint or murmuring at any involuntary annoyance which I may have to suffer; and in place of the virtues which Thou requirest of me, I offer Thee, with Thy executioners of Calvary, only a bitter and unpleasant draught.

Act of Reparation.

Behold me, O Lord Jesus, prostrate with a lively faith before Thy divine majesty, to make reparation to Thee for having been hitherto so ungrateful in Thy service. There lives not one full of good will and affection for me whom I do not love in return, and rejoice to visit, whilst I forget and abandon Thee, O heart of Jesus, worthy of the adoration of men and angels. Heart truly worthy to possess the hearts of all mankind, vouchsafe to change this heart of mine; purify and inflame it with Thy love, that, becoming faithful and fervent, I may endeavor to practise virtue amongst those who bear like me the name of children of Thy sacred heart. Amen.

Consecration to the Heart of Jesus, Source of Living Waters.

Lord Jesus, Thou hast said these sweet words, "If any one thirst, let him come to Me, and drink." Thou art the fountain

of living waters which flow for eternal life, and at the same time Thou art that Saviour from Whom I hear that mysterious complaint, "I thirst." Ah, loving Redeemer, Thou thirsteth after this heart of mine; I beseech Thee take it, and place it for evermore within Thine own. Teach me the holy art of zeal and charity, in order to make Thee known and loved by those with whom I have any influence. Let this living water—that is to say, that grace of which Thy heart is the fruitful source—spring up in my understanding, in order to enlighten it; in my memory, to purify it; in my will, to direct it; and in my heart, to sanctify and inflame it with Thy holy love. Amen.

Friday.

SIXTH MEDITATION ON THE HEART OF JESUS.

"All is consummated."

Our Lord fully accomplished everything for which He came into the world. Jesus looked back upon His life, from His birth in the stable to the last scene on Calvary. He reflected on the various parts He had enacted as Mediator, Redeemer, Teacher, Lawgiver, High Priest, and Guide to eternity, and found that He had accomplished everything, and done all with perfection. He had preached the evangelical truths, confirmed His doctrine by miracles, re-established the kingdom of God, destroyed the slavery of the devil, sanctified all the elect by one single sacrifice, and traced the model for every virtue. "All is consummated."

Jesus reflected on the prophecies which announced the labors, humiliations, indignities, and sufferings which divine justice exacted in order to efface our crimes; and seeing that all was accomplished, without having failed in a single point, His soul was filled with joy at having satisfied His Father and saved mankind. "All is consummated."

Our Lord reflected on all the good He had done to mankind during His life, and found that He had spared nothing in their favor, but that He had given them everything—His blood, His strength, His graces, His merits, His doctrine, all the moments of His life, and all the tenderness of His heart. "All is consummated."

One glance over the future showed our divine Lord all the children of His Church until the end of the world. He beheld the treasures of His merits open to all in the sacraments, the teaching of His doctrine perpetuated throughout all ages by the authority of this holy Church; He beheld the zeal of the apostles, the courage of the martyrs, the purity of the virgins. The love of the heart of Jesus has omitted nothing. "All is consummated."

Jesus has fully accomplished everything in my regard. What has not this good Master done for me? How many graces have I not received since that of baptism, besides the benefits, in common with others, of creation, redemption, and vocation to Christianity? How many special graces has He not granted me, by my birth of Christian parents, my religious education, even within the shade of the sanctuary and in the heart of Jesus? also by good example, wise and prudent direction, the reception of the sacraments, missions, and daily assistance at the holy sacrifice of the Mass. Oh, what treasures have been opened to me, if I had but profited by them sufficiently! Even to my own soul may Jesus say from the altar, "All is consummated. What could I do for My vineyard that I have not done?"

What have I *myself* done to consummate the work of my salvation? What shall I render Thee, O Lord, for so many benefits? On Thy part all is consummated, but on mine everything yet remains to be done. I must concur in the work of my salvation, in order that the merits of my Saviour's passion may be applied to my soul: I must earnestly labor to purify my soul, conquer my evil inclinations, and faithfully accomplish the duties of my state.

I must imitate the example of Jesus Christ: pardon my enemies, sacrifice my interests to the glory of God, mortify my senses, render good for evil, destroy the reign of sin wherever I discover it, omit no good which may possibly be done, and not lose a moment of the time which is given me in order to gain eternity.

Examen and Resolutions.

These great words, "All is consummated," comprise the life of him who passes from time to eternity. Happy is he who

can say with St. Paul, "I have fought the good fight, I have ended my course, I have kept the faith; there remains for me only to await the crown."

Now will end the labors, trials, and sacrifices of virtue. "All is consummated." The crown only remains; worldly joys have ended—vain pleasures, frivolous amusements, riches, and earthly glory,—"All is consummated." Eternity only remains.

O my God, if this moment was the last of my life, could I confidently say, "All is consummated"? Have I observed Thy law, fulfilled Thy commandments, avoided what Thou dost forbid, and accomplished the duties which have been imposed on me? Have I loved Thee above all things, and my neighbor as myself? Have I received trials with resignation, and joy with thanksgiving, as coming from the hand of God? Have I asked pardon for my sins, and pardoned those who have offended me?

Do not quit Our Lord without a generous resolve to sacrifice to His love what He requires of you.

Act of Reparation.

I cast myself at the foot of Thy cross, adorable Jesus, in order to beg Thy forgiveness for my continual opposition to Thy divine example. Alas! far from endeavoring to finish the work Thou hast confided to me, I have destroyed Thy image in my soul by my sins. The good resolutions with which Thy grace inspires me encounter only dissipation, inconstancy, self-love, and vanity, as continual obstacles to Thy mercy. O Lord, Who hast given me everything with so much goodness, grant me the additional favor nevermore to abuse it. Grant, I beseech Thee, that I may fully avail myself of all the blessings with which Thou loadest me, that I may eagerly seek them and faithfully use them; and that my life may be a life of gratitude, as Thine, O loving Lord, was one of goodness and infinite generosity. Amen.

Consecration to the Heart of Jesus, from the Fulness of which We have All Received.

Most bountiful and generous Saviour, in Whom I live and move and have my being, Whom Thou hast purchased with a great price, it is from Thee that all good gifts proceed; I belong

to Thee by the sacred titles named in Thy holy Gospel. O my Jesus, the way, the truth, and the life, to Thy hands the Eternal Father has committed the children of men, and through Thee we have access to the throne of mercy. Prostrate before the throne of Thy love, I consecrate to Thee my body, my soul, my life, all that I am, and all that I have or hope to receive.

Vouchsafe, according to the riches of Thy glory, to strengthen my soul by Thy grace, and dwell by faith in my heart; so that, being rooted and grounded in charity, I may understand with Thy saints what is the height, and length, and depth, and breadth of Thy love, which surpasseth all understanding. Finally, grant, O Lord, that at the hour of death I may confidently say, "All is consummated." Amen.

Saturday.

SEVENTH MEDITATION ON THE HEART OF JESUS.

"*Father, into Thy hands I commend My spirit.*"

Oh, how full of filial confidence is this prayer of Jesus! Behold the last words of the Son of God, which ought to make a particular impression on the hearts of His children. I will meditate upon them, in order to remember them all the days of my life, and repeat them again at the hour of my death, in union with my divine Master.

"My Father!" O name of confidence and love, which softens the rigors of death. "I commend my spirit." Jesus speaks not of His riches. He has none, and not one of His creatures can carry them to the other world. He spoke not of His honor—He had renounced it; He died contemned by all. O sweet and loving Jesus, render my heart like to Thine. Our Lord speaks not of His body; He thought but little of it; He abandoned it to suffering and death. "Father, into Thy hands I commend My spirit." Thou alone canst receive it, Thou hast given it to Me. I confide it to Thee alone. I place it in Thy hands, as belonging entirely to Thee.

O Jesus, Thou dost commend to Thy Father the souls of Thy elect. Christians by attaching themselves to Jesus Christ become, says St. Paul, "one and the same spirit with Him." What a consolation for a true servant of the sacred heart, who makes it his study to renew daily his act of consecration, giving

himself to this loving Saviour! The day will come when all will fade away, whether we will or no; when the just as well as the sinner must give back to the earth the body formed of the earth, giving back to God the spirit which came from God.

At present our soul is in our hands; we can do with it whatever we please. We may deliver it up to the pleasures of sense, the follies of the world, the love of earthly goods, the blindness of error, the hardness of sin; or we may, on the contrary, with the assistance of grace, exercise it in virtue, raise it to heaven, unite it to God, and fill it with His love; but whatever part we take we *must* give it up into the hands of God. In order to secure a favorable reception, let us give it now to the heart of Jesus.

These words of Jesus are indeed a lesson to us. Our Lord confirms by His example the doctrine that He has taught us, recommending to us a childlike confidence in our heavenly Father. "Your Father knoweth that you have need of all these things; be not solicitous, therefore, as the heathens are. Behold the birds of the air; your heavenly Father feedeth them: consider the lilies of the field; not even Solomon in all his glory was arrayed as one of these. How much more care will not your heavenly Father take of you His children?"

O my Jesus, give me a heart like unto Thine. I am Thine in life and death, trusting that Thou wilt again repeat in my behalf Thy last words, "Father, I commend *this* soul, the soul of *this* servant who is *Mine*, into Thy merciful hands."

How have I hitherto practised this childlike confidence toward God? Every day I several times repeat the words, "Our Father, Who art in heaven." Ah! is my heart in accordance with my lips?

What is my confidence in the heart of Jesus? He has taken me to His heart, mindful of His mercy, which is shown forth from generation to generation to those who love and fear Him.

O loving Jesus, I feel my unworthiness, my weakness, my poverty; but I hear those sweet words coming from that adorable heart, "Come to Me, all you who labor and are heavy laden, and I will refresh you." O Lord, wash my soul in the blood which flows from Thy wounds, and give a new heart to all those who in loving penitence invoke Thee. Amen.

Act of Reparation.

O my divine Jesus, why cannot I, by my reverential homage, make reparation for the neglect with which I have too long repaid Thy love? I unite myself to the holy angels who received Thy last sigh; they were near Thee, O Lord, in order to honor Thy victory; let their praises make amends for my want of gratitude, so long, alas, withheld.

I unite myself to the heart of Thy blessed Mother, who meditated so lovingly on Thy last words; let the fervor of Thy love supply for the coldness of mine. Receive, O my Jesus, and place within Thy heart Thy child, who returns to Thee sincerely resolved to love Thee above all things.

Consecration to the Heart of Jesus.

King and centre of the hearts of all mankind, heart of Jesus, truly king of all hearts, reign as a sovereign master in my affections now and forever. I will study more and more to know and love Thee, and strive with all my power to make Thee known and loved by others. Vouchsafe, O Lord, to give me the spirit of devotion to Thy sacred heart, in which I beseech Thee to receive me, with all those in the salvation of whom I am most deeply interested. Oh, how good it is to dwell in the heart of Jesus! I will unburden my heart to that of my Lord and Saviour. I will confide to Him all my thoughts and all the affections of my soul, beseeching Him to enlighten, comfort, and conduct me to His divine Father. O Jesus, into Thy hands I commend my spirit. Amen.

An Hour's Adoration before the Blessed Sacrament,

FOR THE FORTY HOURS, HOLY THURSDAY, OR OTHER FEASTS OF THE BLESSED SACRAMENT.

ACTS TO BE MADE BEFORE EACH VISIT TO THE MOST BLESSED SACRAMENT.

Lord Jesus Christ, Who, through the love which Thou bearest to men, dost remain with them, day and night, in this sacrament, full of mercy and of love, expecting, inviting, and receiving all who come to visit Thee: I believe that Thou art present in the Sacrament of the Altar. From the abyss of my

nothingness I adore Thee, and I thank Thee for all the favors which Thou hast bestowed upon me, particularly for having given me Thyself in this sacrament, for having given me for my advocate Thy most holy Mother Mary, and for having called me to visit Thee in this church.

I, this day, salute Thy most loving heart, and I wish to salute it for three ends: first, in thanksgiving for this great gift; secondly, in compensation for all the injuries Thou hast received from Thy enemies in this sacrament; thirdly, I wish, by this visit, to adore Thee in all places in which Thou art least honored and most abandoned in the Holy Sacrament. My Jesus, I love Thee with my whole heart. I am sorry for having hitherto offended Thy infinite goodness. I purpose, with the assistance of Thy grace, nevermore to offend Thee; and, at this moment, miserable as I am, I consecrate my whole being to Thee. I give Thee my entire will, all my affections and desires, and all that I have. From this day forward, do what Thou wilt with me, and with whatever belongs to me. I ask and desire only Thy holy love, the gift of final perseverance, and the perfect accomplishment of Thy will. I recommend to Thee the souls in purgatory, particularly those who were most devoted to the Blessed Sacrament and to most holy Mary; and I also recommend to Thee all poor sinners. Finally, my dear Saviour, I unite all my affections with the affections of Thy most loving heart; and, thus united, I offer them to Thy Eternal Father, and I entreat Him, in Thy name, and for Thy sake, to accept them.

THE FIRST QUARTER OF AN HOUR.

Five Minutes.

Place yourself in the presence of Jesus, the good God, the Almighty Lord of heaven and earth, Who is there awaiting your meed of adoration, and respect, and love, and reparation.

O my Lord Jesus, Son of God, Son of Mary, I believe that Thou art here present, I know it, I feel it in my soul that Thou art here before me. And if I did not feel this, and didst Thou hide Thyself from my soul as well as from my eyes, still would I believe, because Thou hast said it, O God of

truth, Who canst not deceive. I adore Thee, I prostrate myself before Thee in the most profound respect and adoration.

Recite a decade of the Rosary in a spirit of adoration.

Five Minutes.

Think what happiness is yours to be admitted thus to the presence of Jesus. How many sick people sigh for Him and cannot come to Him. How many mothers long to come and speak to Him of their children and all their cares, and cannot leave home to visit Him. How many in distant lands where churches are few, or in the lonely part of the country, long with an exile's longing to kneel before the lighted altar of adoration as you do.

Oh, thank Jesus from your heart for the great privilege you enjoy.

Recite a decade of the Rosary from a spirit of thanksgiving.

Five Minutes.

Think how Jesus with a boundless liberality opens to-day the infinite treasures of His heart. You are poor; come and be made rich. You are ill; He will cure you. Come, if your heart is troubled and anxious; He can calm it. Come, trembling, guilty soul; come and be pardoned. Oh, how happy I am, my God, how happy I am! I have come to spend this blessed hour with Thee, and Thou canst send me forth a saint. My heart is open; O Jesus, fill it with Thy grace, that it may become pleasing to Thee.

O Mother Mary, help me to keep all the gifts my good Master gives to me.

Recite one decade of the Rosary to obtain confidence and fervor.

SECOND QUARTER OF AN HOUR.

Five Minutes.

Speak to Jesus in the Eucharist; compassionate the sufferings of His passion, and His sufferings in the tabernacle where men neglect Him. I suffer for you, My child, He says from the tabernacle. Your sins have merited punishment, and that punishment I have taken upon Me. If the hand of God has not lain heavily upon you, if you are happy, if your parents, your health, are spared to you, all is due to My love for you.

What afflicts Thee in the tabernacle, dear Jesus? The neglect of souls who leave Me alone, or grow quickly weary of praying to Me; the sacrileges of some; the blasphemies of many who join My enemies against Me. O My child, make reparation to Me for these!

Recite a decade of the Rosary in union with Jesus in the Blessed Sacrament.

Five Minutes.

The best means to make reparation to Jesus is to become yourself holy and pleasing to Him. Tell God that you desire this, and desire it sincerely. My Jesus! I desire that from this moment henceforth my heart should be Thine only. Hitherto each day has seemed only to strengthen and increase my faults and bad habits, so making Thee suffer more and more; but now, my God, I wish only to please Thee. I will no longer be amongst those who neglect Thee and cause Thee pain. Inspire me, my God, tell me what Thou wishest me to do.

O Mary, help me to amend my life!

Recite a decade of the Rosary for this intention.

Five Minutes.

Tell Jesus some of the means you intend to take in order to carry out your duties perfectly; how you mean to be a saint; you will fly occasions of sin, you will listen to all holy thoughts and warnings of conscience that pass across your heart, you will pray with recollection, you will frequent the sacraments.

Recite a decade of the Rosary to beg your Mother Mary to take your resolutions under her protection and to help you to keep them.

THIRD QUARTER OF AN HOUR.

Five Minutes.

Listen to Jesus: "My child, since you wish to comfort Me, to amend your life, to become a saint, commence to-day by accepting, in atonement for your faults and in reparation for the outrages I suffer from men, all the troubles which I shall send you. Do not complain, do not murmur; say with Me, if they seem hard to bear: 'O Father, if it be possible, let this chalice pass away;' but always add with Me: 'Yet not My will, but

Thine be done.' Then submit and adore and bless My will, knowing that all I permit is for your salvation."

Say a decade of the Rosary in a spirit of resignation to God's holy will.

Five Minutes.

Again listen to Jesus: "In order to expiate your own faults and in reparation for the outrages done Me, you must become filled with a lively faith and a profound respect towards My majesty hidden in the tabernacle. Everything around the altar should speak to your soul of this. The lamp, which ever burns before Me, tells you that I am present. The sanctuary, enclosed and silent, reminds you of My sanctity and union with God. The tabernacle tells of My love for a hidden life. The purity of the sacred vessels warns you of the purity I look for in your soul."

Say a decade of the Rosary to obtain the gift of *faith*.

Five Minutes.

Once more listen to Jesus: "Since you wish to expiate your faults, and to atone to Me for the outrages done Me, try to gain souls to My service. There are souls dear to Me at this moment blaspheming Me, and dying, only to be buried in hell. My child, My child, you can win them back to Me. Pray, suffer, atone, and ask pardon for them."

Say a decade of the Rosary for souls on the point of death.

FOURTH QUARTER OF AN HOUR.

Five Minutes.

My God, I desire to do all that Thou hast asked of me; permit me, prostrate at Thy feet, to declare my devotion to Thy service. Too long, O Lord, have I served the devil and the world! I will now, in Thy presence, renew with true sincerity the promises I made at baptism: "I renounce the devil with all his works, the world with all its pomps, the flesh with all its temptations, and I will cling to Jesus alone forever and ever."

Repeat this several times, and say a decade of the Rosary to obtain strength to keep your good resolutions.

Five Minutes.

My God, there are two graces which I beg of Thee to give me, that I may keep all my good resolutions. The first is a great devotion to holy communion, that I may love it as St. Teresa did when she braved tempest and storm, and the risk of serious illness, that she might communicate, saying to those who bade her take care of herself: "Let me, let me communicate! I cannot live longer without Jesus." That I may love it like St. Francis de Sales, the loud beating of whose heart told when the tabernacle was opened.

That I may love it as a holy child whose whole life was spent in preparation for communion. "This act of self-denial," she would say, "is to ornament the chamber of my heart for Jesus. This duty will yield a sweet perfume there. Each act of silence will spread flowers for His feet." Happy child! whilst living for Jesus alone, she reaped the reward of her goodness even on earth in the love of all around her.

Recite a decade of the Rosary to obtain devotion to the Holy Eucharist.

Five Minutes.

The second grace I ask of Thee is devotion to the Blessed Virgin. Mary and the Eucharist cannot be divided. You cannot love the Eucharist without loving the Mother of Jesus; you cannot be devout to Mary without feeling drawn to frequent communion.

O Jesus, let me love Mary as Thou didst love her!

Let me strive to please her as Thou didst.

O Jesus, make me docile to all her words, her commands, her inspirations, as Thou wert obedient to them.

She is my Mother, for Thou gavest her to me. O Jesus, before I leave Thy feet to-day say once more to Mary as Thou didst on Calvary, "Mother, behold thy child."

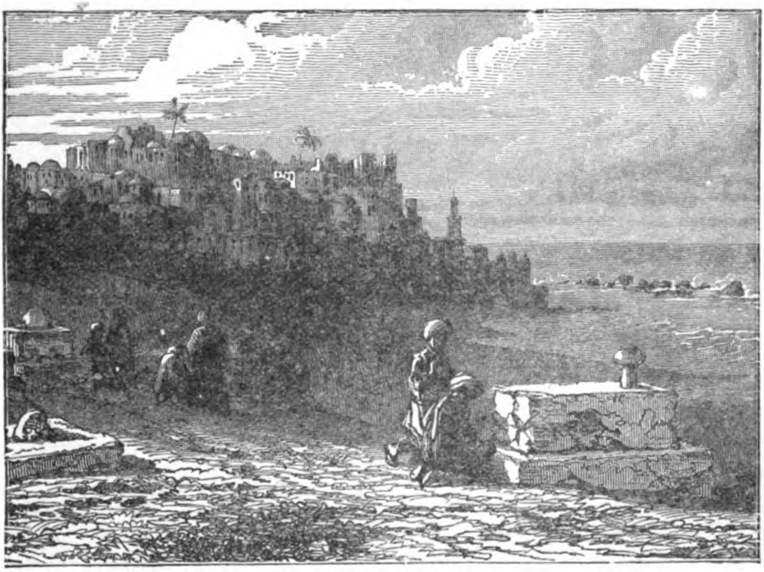
Recite a decade of the Rosary to thank Mary for having adopted you as her child.

Recommend to Jesus the Church, the intentions of the Pope, and your parents; ask His blessing, and leave the church quietly.

A Trip to the Holy Land.

THE ground hallowed by the footprints of our divine Lord and Saviour, the scene of His miracles and His passion, the land endeared to us by the presence of His immaculate Mother and her chaste spouse, St. Joseph, has for the Christian more tender memories, perhaps, than any spot on earth.

As a fitting close to our book, come then with me, dear



JAFFA.

reader, and take the slight glimpse which our space permits at this cradle of Christianity.

Taking a steamer at Alexandria, the once magnificent city of Egypt, a sail of two days brings us to JAFFA, the usual starting-point for the pilgrim to the Holy Land. Here we find shelter and refreshment at the monastery and hospice of the Franciscan Fathers, whose open doors give welcome to the stranger, no matter what his country or his creed.

JAFFA, or JOPPE, as it was formerly called, is probably the oldest port, and is on the site of one of the oldest cities in the world. Here Noe is supposed to have entered the Ark, and here he is said to have been buried. It is situated on a tongue

of land projecting into the Mediterranean, thirty-one miles northwest of Jerusalem. It was once the port of Jerusalem, and the landing-place of the cedars with which the temple was built. Here the prophet Jonas took ship to flee from the face of the Lord, and here, in the house of Simon the tanner, St. Peter raised Tabitha to life.

We read in the First Book of Machabees that Jonathan Machabeus and his brother Simon attacked and captured the city. It was there that Jonathan met Ptolemee, the king of

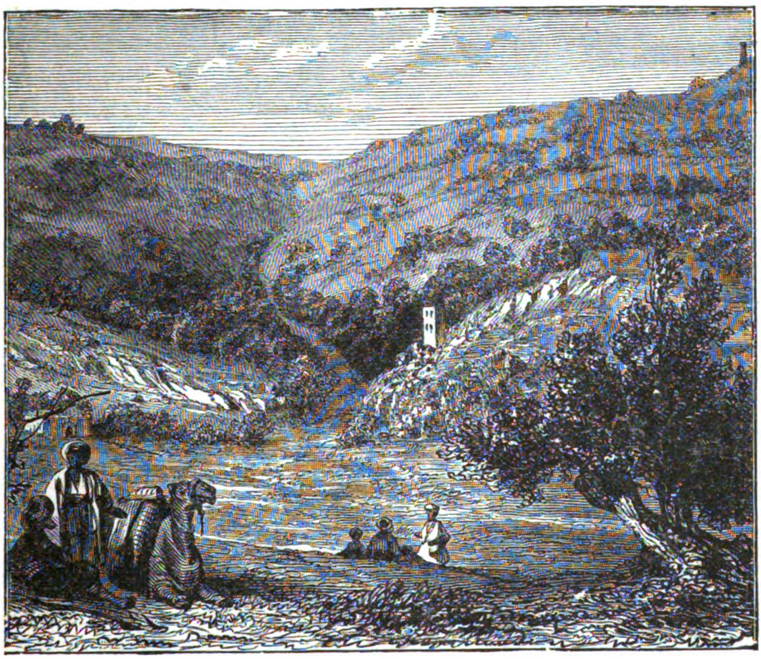


JERUSALEM.

Egypt. It is uncertain when Jaffa first became the seat of a Christian bishop. In more modern times it was taken by Godfrey de Bouillon, but its fortifications were destroyed in 1188 by Saladin. They were rebuilt, however, by Richard of England. Later on, in 1253, it was occupied by St. Louis of France. Finally, it fell into the hands of the Turks, who still have possession of it. The town at present has about 10,000 inhabitants of whom probably 1200 are Catholics. Its trade is in cotton, corn, fruits, and corals; its oranges are the finest in all Palestine and Syria, and its gardens and orange and citron groves are deliciously fragrant and fertile.

The journey from Jaffa to Jerusalem was formerly made in

carts, out in 1890 a railway, which connects the two places, was opened. On the way we pass the ancient town of Ramleh, and a few miles further on Lydda. It was in the latter town that St. Peter cured the man Eneas who was "ill of the palsy," and had kept his bed for eight years, and from there he went to Jaffa to raise Tabitha to life. Lydda is nine miles from Jaffa, and, considering all circumstances, is busy and prosperous. It



MOUNT OLIVET.

was an Episcopal see as far back as the year 404. St. George, the patron saint of England, was a native of Lydda, and was buried there. A church was built over his remains, and named in his honor, but it was destroyed in the early part of the eighth century, when the country was taken possession of by the Saracens. It was afterwards rebuilt, but again destroyed, to be rebuilt by Richard Cœur de Lion.

We now reach Jerusalem. The Holy City lies near the summit of a broad mountain-ridge. This mountainous tract everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea. All around are higher

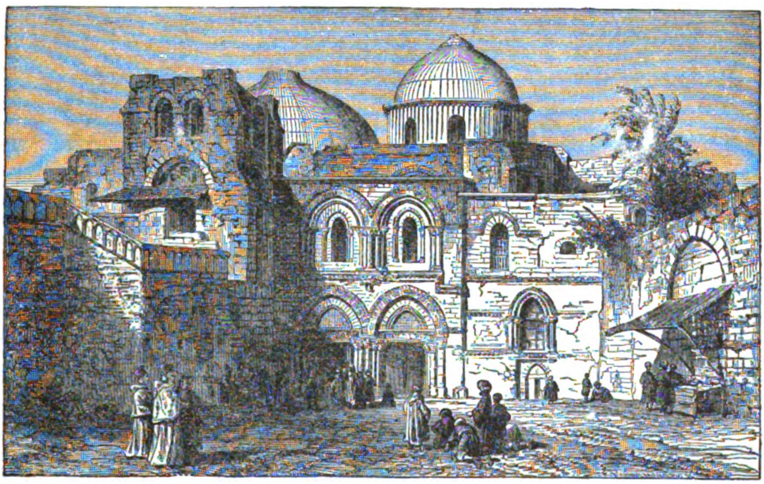
hills: on the east, the Mount of Olives; on the south, the Hill of Evil Counsel, rising directly from the valley of Ennom or Hinnom, as it is now called; on the west, the ground rises gently to the borders of the great Wady; while on the north a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile. Towards the southwest the view is somewhat more open; for here lies the plain of Raphaim, beginning just at the southern brink of the Valley of Hinnom, and stretching off southwest where it is drained to the western plain. In the northwest, too, the eye reaches along the upper part of the Valley of Josaphat; and from many points can discern the Mosque of Neby Samwîl, situated on a lofty ridge beyond the great Wady.

Naturally, the great point of interest for the Christian in Jerusalem is the CHURCH OF THE HOLY SEPULCHRE. This is built so as to cover every part of Calvary sanctified by the presence of Our Lord during His passion.

The name *Calvary*, called *Golgotha* in Hebrew, means *skull*. An ancient tradition has it that the skull of Adam was buried there, that it had been preserved and taken into the Ark by Noe, whose son Sem afterward buried it in this mountain. Another tradition relates that it was at this place that Abraham prepared to sacrifice Isaac, and some Greek monks have a convent and chapel there built to commemorate that event. This hill of Calvary is situated in the western part of Jerusalem, and beyond it was a garden, and probably a villa, belonging to Joseph of Arimathea. Between this garden and Calvary there must have been a narrow valley, and here Joseph had a sepulchre hewn out of the rock, which was in the eastern part of the garden, facing Calvary. This sepulchre consisted of two rooms; in the inner one was the grave proper, also hewn out of the rock; the entrance from the outer apartment was very low and was closed by rolling a large stone against it.

The church, which runs east and west, was built chiefly with reference to the holy sepulchre and to the place where the cross was planted. The sepulchre is right under the cupola of the basilica. A great part of the rock of Calvary has been left untouched, though the upper surface has undoubtedly been smoothed; this part, called the *Chapel of Calvary*, is reached by ascending eighteen steps. The distance from the place where

the cross stood to the sepulchre is ninety feet. As we enter the church from the south directly before us is the *Stone of Unction*, where Our Lord's body was placed when it was anointed by Joseph of Arimathea and Nicodemus. It is the custom among Catholics to kneel and kiss the stone as they enter. The holy sepulchre, as we have said, is in the centre of a rotunda. The chapel which encloses it is about twenty-six feet long by eighteen broad, and contains two small chambers, to which the only approach is by a door on the east side. The outer chamber is called the *Chapel of the Angel*, the inner one is the sepul-



CHURCH OF THE HOLY SEPULCHRE.

chre. The Chapel of the Angel is regarded as the place where the angel appeared to the women who were coming to the sepulchre on Easter morning. All that it contains is a portion of a marble slab, said to be the very stone which closed the sepulchre, and on which, after he rolled it away, the angel sat. A narrow, low door leads out of the chapel into a sort of grotto, only seven feet by six, and eight or nine feet high. More than half of this space is occupied by a kind of altar or pedestal, not quite three feet high, which covers and protects the real sepulchral couch where the body of Our Lord was laid.

Without doubting that the Church of the Holy Sepulchre corresponds with the true sites of the passion and resurrection of Our Saviour, it may interest our readers if we trace its his-

tory so as to ascertain the degree of firmness with which one may hold the belief that it *is* the true site. That from the very first the places where Our Lord was crucified and rose again were visited and reverenced by many of the Christians of Jerusalem it is impossible to doubt. The tomb, the pillar, the inscription, the fixed feast, the annual rite were powerful helps to that devotion which aimed at bringing the facts of the passion and the lives of the martyrs more vividly before the mind, and arousing for these last an imitative enthusiasm. "His sepulchre is with us to this present day" (Acts ii. 29). This meant much to the Jews whom St. Peter reminded of it, and considerations of the like order mean much to us to-day. Some forty years after the crucifixion occurred the siege and destruction of Jerusalem. During the siege the Christians in the city withdrew to Pella, on the other side of the Jordan; but the time was not long enough to cause a break in their recollections. Besides, in spite of the devastation and destruction which followed the collapse of the Jewish resistance, no violence could injure the rock of Calvary or the tombs in the neighboring garden. The Jewish revolt during the reign of the Emperor Hadrian was the occasion, when suppressed, of an order prohibiting all Jews from entering the city; but this did not extend to the Christians. Hadrian was determined to make Jerusalem a completely Roman city under pain of death; he renamed it, and profaned both the site of the temple and the places made sacred by Our Saviour's passion by pagan statues. When Constantine resolved to build a church at Jerusalem on or near the site of the passion, that site was found to be covered over by a huge mound of earth, surmounted by a statue of Venus, which godless men had heaped there in order to efface all that was most precious to Christians. Constantine had the earth removed, the rock tomb from which Our Saviour had risen was found uninjured beneath it, architects were set to work, and by the year A.D. 335 the entire site—including the place where St. Helena found the cross, the Golgotha, and the cave of the sepulchre, with the intervening ground—was occupied by a symmetrical mass of buildings. But the place of the resurrection, surrounded on three sides by porticoes, and having the Basilica of the Saviour on the east side, was left open to the air. In 614 Jerusalem fell into the hands of the Persians, who set the

basilica on fire. When they had retired, Bishop Modestus undertook the task of rebuilding it, but instead of the vast pile of Constantine three edifices arose. Thus they remained till the time of the crusades. After Jerusalem was taken by Godfrey de Bouillon great building works were undertaken, and the result, speaking generally, is the Church of the Holy Sepulchre as it is now.

Within the Church of the Holy Sepulchre many other places



THE HALL OF THE LAST SUPPER IN ITS PRESENT STATE.

claim our attention. Crossing the rotunda, we come to the *Chapel of St. Mary Magdalen*, built on the spot where Our Lord appeared to that penitent. About sixty feet further on is the *Prison of Christ.* According to a pious legend, when Our Lord arrived at Calvary, as everything was not in readiness for the crucifixion, He and the two thieves were placed in a dry cistern or grotto, which has since borne the above name. Another altar close by marks the place where the soldiers divided Our Lord's garments among them. Before ascending to the chapel on Calvary there is the column of *Improperia*, or the stone on which Our Lord sat when He was crowned with thorns and mocked in the pretorium. Tradition tells us that after His resurrection Our Lord appeared to His blessed Mother, who had

remained in the vicinity of His sepulchre during the three days His body was entombed. The scene of this event is marked by the *Chapel of the Apparition*. This chapel has three altars. On the high altar in the centre the Blessed Sacrament is kept. The one to the right is called the altar of relics, because a piece of the true cross was venerated there till the year 1557, when this precious relic was removed to Armenia. The altar to the left contains a small portion of the pillar at which our blessed Lord was scourged. Once a year, on the Wednesday in Holy Week, the faithful are allowed to see and venerate this relic.

Descending a stairway, we find ourselves in the *Chapel of the True Cross*. Here there are two altars, one dedicated to St. Helena, the mother of the Emperor Constantine, the other to Dismos, the penitent thief. A further flight of stairs brings us to the actual spot where the cross was found. It will be remembered that St. Helena was divinely directed to this spot to find the true cross, which had been lost for years. She had the pagan temple pulled down, the accumulated rubbish removed, and excavations made, until at last her search was rewarded by the discovery of the three crosses. But, as the inscriptions were detached, how to determine which of the three was the cross of Christ? In this dilemma Macarius, the holy Bishop of Jerusalem, conceived the idea of carrying the three crosses to a well-known pious lady of the city who was lying dangerously ill. In presence of the empress and her attendants two crosses were applied to the sick woman without avail, but no sooner was she touched with the third cross than she felt new life coursing through her hitherto withered and paralyzed limbs, and she immediately arose from her bed in the full enjoyment of health and strength. Later on a dead man who was touched by the cross was restored to life, thus establishing without doubt its authenticity. In another part of the basilica is the *Chapel of the Crucifixion*. At the eastern end of this chapel are two altars. Beneath the one on the left is a marble slab with a round hole in the centre, through which the visitor may reach to the hole in the solid rock in which the cross of Our Saviour was planted. A little to the right, near the other altar, is the rent in the rock made at the death of Our Lord, as recorded in the Scripture: "The earth quaked and the rocks were rent" (Matt. xxvii. 52).

Passing out from the Church of the Holy Sepulchre, let us visit the *Cœnaculum*, or *Chamber of the Last Supper*. Here it was that our blessed Lord instituted the Sacrament of the Blessed Eucharist, and in an upper room of this same house the Holy Ghost descended on the apostles at Pentecost. The supper-room is about fifty feet long by thirty wide; the building is remarkable as being one of the few which escaped destruction when the city was taken by Titus.



THE VALLEY OF JOSAPHAT.

Let us now visit the site of the temple on Mount Moria, now occupied by the Mosque of Omer. The original temple was destroyed by the Babylonians, but was afterwards rebuilt on a scale of even greater grandeur than at first. During the siege of Titus the building was again destroyed, and although later on Julian the apostate attempted to rebuild it, flames of fire issued from the earth, killing the workmen, and the work was abandoned. In the year 636 a mosque was erected on the site; this passed from the possession of the Saracens to that of the Christians, and back again to the Turks, more than once, finally to become a mosque, which it is at the present day.

On the eastern side of Mount Moria is a wall the lower part of which is believed by some to be a portion of the ancient

temple of Jerusalem. It is fifty-two yards long and fifty-six feet high and is known as the WAILING PLACE. Here on Friday evening the Jews of the city assemble, and, standing with their faces to the wall, they pray with great earnestness, rocking their bodies to and fro, lamenting the misfortunes of their people.

A little east of Jerusalem is the VALLEY OF JOSAPHAT. It is a deep, gloomy ravine between two and three miles in length traversed by the brook Cedron, now a mere rivulet always dried up in summer. On the eastern edge of the valley, lying under the Mount of Olives, is the GARDEN OF GETHSEMANI, the scene of Our Saviour's agony and bloody sweat. The Franciscan Fathers have purchased and enclosed a great part of the garden. Within the enclosure is a grotto where Our Lord retired to pray, and where, in His agony, the drops of bloody sweat went trickling down upon the ground. Here is the rock on which the three apostles slept, and here a fragment of a pillar marks the spot where Judas by a kiss betrayed the Son of man. Among about fifty olive-trees in the garden are eight larger and older than the rest; some of these are nineteen feet in circumference, and reliable persons in such matters state that some of these date back to the days of Our Saviour.

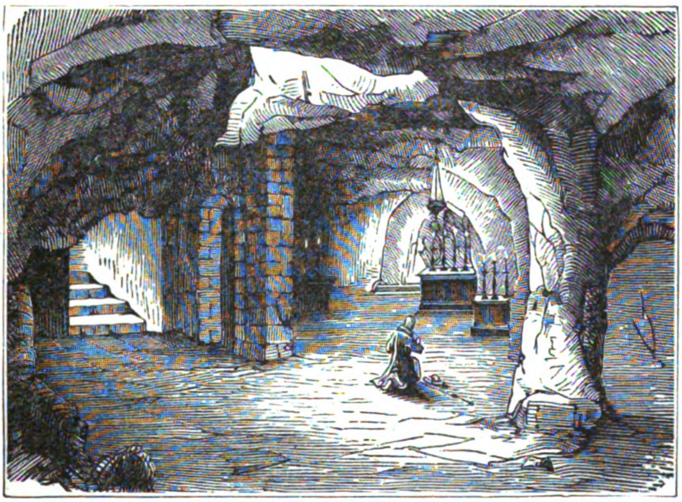
Now let us turn back to the TOMB OF THE BLESSED VIRGIN. We descend to the tomb by long flights of broad marble steps. On the right, going down, are the tombs of St. Ann and St. Joachim, the parents of the Blessed Virgin, and on the left is the tomb of her spouse, St. Joseph. Still farther down is the vacant tomb of our blessed Mother, where her pure body was laid until it was transplanted into heaven. We pass out of the church, and begin the ascent of the Mount of Olives.

Near the summit of the mountain is a small mosque, and in front of it a small edifice encloses the spot from which Our Lord ascended to heaven. There the impression of His left foot is imprinted on the rock. To the left is a higher part of the hill on which the apostles stood looking up after Our Lord, when the two angels appeared to them.

From the minaret of the mosque just mentioned is afforded a fine view of the city, and of the country for miles around. To the west lies Jerusalem, with its towers, domes, and minarets, its great eastern wall rising out of the Valley of Josaphat.

To the south the heights of Bethlehem are visible; to the east Judea, a wide expanse of sterile, rocky hills and mountains; farther on the valley of the Jordan; and at its southern extremity the Dead Sea. Beyond it and the valley of the Jordan are the mountains of Moab and Amnon; to the north of these the mountains of Gilead.

Every Friday afternoon in Jerusalem all priests in communion with the Holy See make the Stations of the Cross. They meet in the Church of the Holy Sepulchre, whence



THE GROTTO OF THE AGONY.

they proceed in a body to Pilate's palace, where Our Lord was condemned to death, and there begin the Stations. The palace is now a Turkish barrack; in the hall is a marble slab which marks the spot on which Our Saviour stood when He was condemned to death: this is the *First Station.* The *Second* is a little below, where once stood the Holy Stairs, now in Rome, down which Our Lord walked, bowed down by the weight of the cross. Near by is a convent of the Sisters of Sion, the chapel of which covers the place where Our Saviour was scourged, and afterwards crowned with thorns. At the back of the altar in this chapel is a part of the *Ecce Homo Arch;* it was from beneath this arch that Pilate presented Our Lord to the Jews, saying: "Behold the man." Passing into the street, and turning to the left, we reach the

Third Station. It is marked by a broken pillar leaning against a wall; it was here Our Lord fell for the first time. From this we proceed till we come to another street turning to the right; up this street we find a slab in the wall: the *Fourth Station*, where Jesus meets His afflicted Mother. Further on in the same street is an excavation in the wall of a house: the *Fifth Station*, where Simon of Cyrene helped to carry the cross. Near this is the *Sixth Station*, the house of Veronica, who gave Jesus a towel with which to wipe His face. At the end of the street is the site of the Gate of Judgment: the *Seventh Station*, where Our Lord fell a second time. A Greek convent occupies the site of the *Eighth Station*, which is where Our Lord addressed the women of Jerusalem. The street of the VIA DOLOROSA ends here. The *Ninth Station* is on a mound on top of which stands a Copt convent; here a column marks the place where Our Lord fell for the third time. The other five stations are made in the Church of the Holy Sepulchre, and the devotions conclude with Benediction of the Blessed Sacrament given in the Chapel of the Apparition.

Leaving Jerusalem by the Jaffa Gate, let us make our way to Bethlehem. Going down and across the Valley of Hinnom, we leave on our left the Hill of Evil Counsel, the garden of the country-seat of Caiphas, and the tree on which Judas hanged himself. To the right is shown the house of holy Simeon, and further on we find the WELL OF THE WISE MEN. Tradition says that the Magi stopped here to refresh themselves, and that the star, which for awhile had disappeared, again shone forth and they saw its image reflected in the water. Nearly a mile before we reach Bethlehem we come to the TOMB OF RACHEL. This tomb, now about 3600 years old, is reverenced by Christians, Jews, and Mohammedans. Near here a road branches off to the POOLS OF SOLOMON. These pools are three in number, the *Upper*, *Middle*, and *Lower* pools. They are immense reservoirs, and originally supplied with water not only the enclosed garden of Solomon, but the cities of Bethlehem and Jerusalem. The Lower Pool, which is five hundred and eighty-two feet in length, two hundred and seven in breadth, and about fifty deep, would, it is said, float the largest war-vessel. It is wonderful how well preserved these basins are after the lapse of so many centuries. Near the pools is the sealed fountain which Solomon

had made specially to supply water for the sacrifices in the temple; this he sealed so that nothing might pollute the water in its course to the Holy of holies. To the left we see the FIELD OF THE SHEPHERDS; they were "keeping the night-watches over their flocks" when "an angel of the Lord stood by them" and announced, "This day is born to you a Saviour, Who is Christ the Lord." A grotto marks the place where the angel stood.



GETHSEMANI.

The GROTTO OF THE SHEPHERDS was at one time the crypt of a church erected on the scene of the apparition by St. Helena.

At last we reach BETHLEHEM, the birthplace of our Lord and Saviour. It is built over the eastern extremity of a high hill, and besides being one of the oldest is among the most prosperous of all the towns in Palestine. It has a population of about five thousand souls, nearly all Christians, who have successfully resisted Turkish oppression. The people are remarkable for their good looks and their brave spirit. There is one broad street to the village, at the extremity of which stands the magnificent

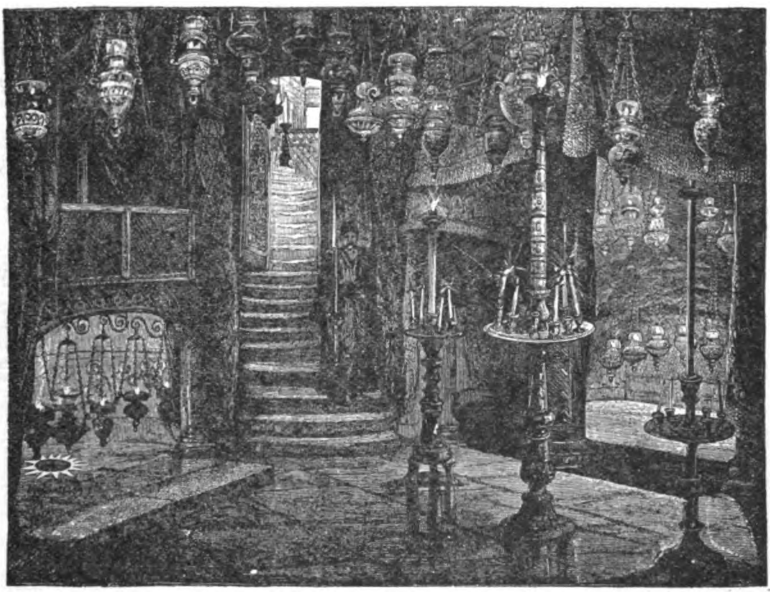
Church of the Nativity, erected in the year 327 by the Empress Helena. The building is well preserved. The walls are covered with mosaics, which are said to date from the building of the church. The roof is made of immense beams of rough cedar brought from Mount Lebanon.

The cave in which Our Saviour was born is below the level of the floor of the church. The walls of this chapel are of marble, hung round with silver lamps, embroidery, and ornaments of various kinds. At the east end is the Altar of the Nativity, and under it is a silver star surrounded by the words, "*Hic de Virgine Maria Jesus Christus natus est*"—"Here Jesus Christ was born of the Virgin Mary." A large number of lamps, belonging to the Catholics, Greeks, and Armenians, who own the chapel in common, are kept burning constantly. Near this spot is the *Chapel of the Manger*, and opposite the place of the manger is the Altar of the Wise Men.

Not far from the great basilica which rises over the stable of Bethlehem, and a little to the south of it, is a subterranean chapel known as THE GROTTO OF THE MILK. This chapel, although the exclusive property of the Catholics, is much visited by schismatics, Bedouin and Mohammedan women, and they as well as the Catholic women supply the olive-oil which is burned before the altar. According to a pious legend, the Virgin Mother hid herself in this grotto after the angel had appeared to St. Joseph and told him to fly to Egypt. Whilst she nursed the divine Infant, a drop of her milk fell upon the soft stone, and since that time the mothers of that country who cannot nurse their babes come to this grotto, and, scraping off some of the stone, swallow the scraping, and, invoking the intercession of Mary, obtain the privilege they seek.

Leaving Bethlehem, let us pass into the "hill-country" of Judea. About seven miles from Jerusalem, situated on a plain, surrounded by craggy mountains, is Ain Karim, or ST. JOHN IN THE MOUNTAINS, the place where St. John the Baptist was born, and where the Blessed Virgin visited her cousin, St. Elizabeth. Although the country is rocky beyond description, yet so fertile is the soil that trees, gardens, and vineyards thrive there with little or no care on the part of the people. Over the spot where St. John was born is a church and monastery. The church contains a picture by Murillo of St. John in the Wilderness.

About a quarter of a mile from the village, upon the side of a hill, is a convent, the country-house of the Sisters of Sion, to the left of which is a church where once stood the house of the visitation. The church stands in the midst of the ruins of a church built by the crusaders. On entering we come face to face with an altar, beneath which is an inscription stating that this is the place where the Blessed Virgin and St. Elizabeth met, and whereon St. Elizabeth pronounced her "blessed among women." Near by this church is a small cave in which St.



INTERIOR OF THE CHAPEL OF THE NATIVITY.

John the Baptist was concealed during the slaughter of the innocents.

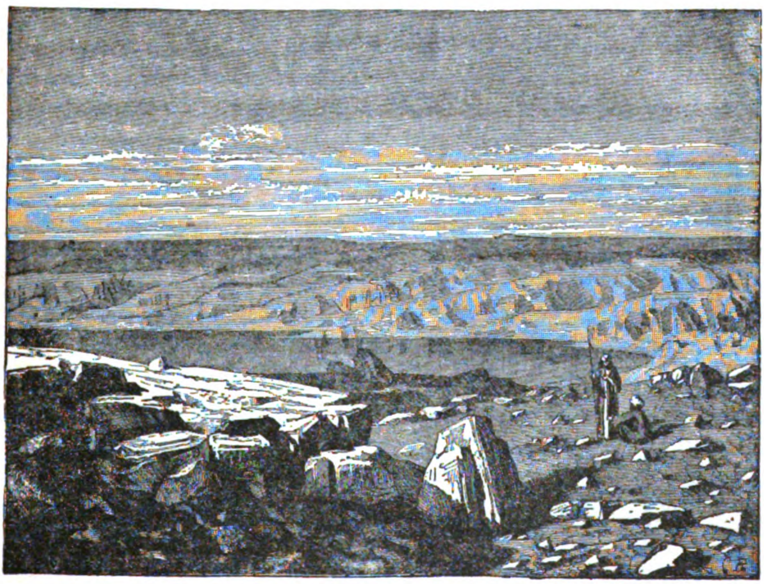
Returning to Jerusalem, let us take the road through the Valley of Gihon, following the course of the brook Cedron, and visit the Dead Sea and the River Jordan. After a three hours' ride we come to the famous Convent of Mar Sabas, built on the edge of a precipice, and one of the most picturesque objects in all Palestine. The convent, with its numerous buildings arranged in terraces on the side of the mountain, like the benches of an amphitheatre, and with balconies overhanging the precipice, harmonizes perfectly with the rude grandeur of the surround-

ing scenery. The convent was founded by St. Sabas, who was born about the middle of the fifth century. In its early days it was frequently attacked by the Persians, and finally about the beginning of the seventh century it was plundered by them, and its inhabitants, to the number of about four thousand, were massacred. Leaving the convent, we start for the DEAD SEA. The scenery is wildly beautiful, and the road for some distance runs dangerously near to a precipice. On our way we pass the supposed *Tomb of Moses.* A convent, built over the spot in the fourth century, was taken possession of by the Mussulmen, who converted it into a mosque. A short ride from this place brings us to the Dead Sea. The Dead Sea is forty-six miles in length, and, at its broadest part, about ten miles in width. There is no animal life in its waters, though birds fly over and even skim its surface. The River Jordan and some smaller rivers empty themselves into and are lost in this sea, and mountains from fifteen hundred to twenty-five hundred feet in height surround it on all sides. Moving up the River Jordan, an hour's journey brings us to the PILGRIMS' BATHING PLACE. There is very little doubt that it was at this place the Israelites crossed the Jordan to enter the land of promise, and here Elias and Eliseus crossed the Jordan dry-footed, and it is the constant tradition of every age and race that it was here that our blessed Lord was baptized by St. John.

Leaving the Jordan behind us we move toward JERICHO, "the city of palm-trees," as Moses described it when, looking down from Mount Nebo, he saw it stretched out before him. In this neighborhood took place many of the events described in the lives of the prophets Elias and Eliseus. Here David crossed the Jordan when fleeing from Absalom. Near here St. John preached penance. About two miles to the north rises the barren, desolate *Mountain of Temptation*, where Christ fasted for forty days, and was afterward tempted by the devil. Here He was a guest at the house of Zacheus, and from here He began His last, sad journey toward Jerusalem. The place is now nothing but a heap of ruins. Among these stands a large building, now occupied as a barrack, said to be built over the house of Zacheus.

About ten miles north of Jerusalem on the road to Samaria is the site of the ancient town of BETHEL, once a well-known city and holy place, now a miserable village covering three or

four acres on a hill-summit. It was at Bethel that Jacob in his sleep had the vision of the ladder on which angels were ascending to heaven and descending therefrom. It was then that he changed the name of the place from Luza to Bethel, which means "the house of God." It was here that Samuel administered justice to the people of Israel every year; here Jeroboam raised a golden calf and offered sacrifice to it; and it was on the road from Jericho to Bethel that the bears came out of the forest, and tore the forty-two boys who were mocking the



THE DEAD SEA.

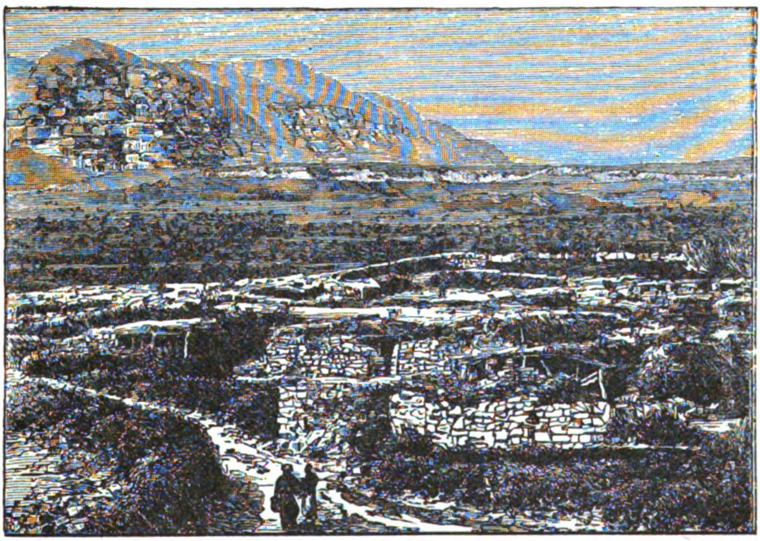
prophet Eliseus. On the north of Bethel may be seen the rocky heights which bound the heritage of Benjamin, separating it from that of Ephraim. To the south can be seen the heights of Jerusalem, and just the summit of Mount Olivet. To the south and southwest are the villages of Gibeon, Gibeah, and Giba. The Valley of Bethoron is also visible from Bethel. It is memorable as the scene of Josue's victory over the five kings of the Amorrhites, and of the victory of Judas Machabeus over the Syrians. The road connecting the upper and the lower Bethoron is still "the great road of communication and heavy transport between Jerusalem and the seacoast." Proceeding northward,

we take the road to Silo, passing through a pleasant valley fertile in olive groves and fig orchards. Silo, once a famous place, is now a ruin. There the boy Samuel was taken to minister before the Lord. From there the Ark of the Covenant was sent to the camp of the Israelites with the hope of retrieving their fortunes in the battle won by the Philistines near Bethoron. The ancient ruins on the plateau, where once stood the Ark of the Covenant, are now scattered about in confusion. Proceeding over a beautiful plain we reach JACOB'S WELL. It was by this well Our Saviour was seated when the Samaritan woman came to draw water. It is one of the localities connected with the life of Our Lord which is undisputed. Formerly there was a square hole opening into a carefully built vaulted chamber, about ten feet square, in the floor of which was the mouth of the well. Now a part of the vault has fallen in and completely covered up the mouth, so that nothing can be seen but a shallow pit half filled with stones and rubbish. The well is about seventy-five feet deep, and while it sometimes contains a few feet of water, at other times it is perfectly dry. It is entirely excavated in the solid rock, perfectly round, nine feet in diameter, with the sides hewn smooth and regular.

From Jacob's Well we proceed to SICHEM, an important place in Jewish history. The situation of the town is one of great beauty. It lies in a sheltered valley protected by Mount Garizim on the south, and Hebal or Ebal on the north. The feet of these mountains where they rise from the town are not more than five hundred yards apart. The bottom of the valley is about eighteen hundred feet above the level of the sea, and the top of Garizim eight hundred feet higher still. The site of the present city, which is called *Nâbulus*, believed to have been also that of the Hebrew city, is exactly on the water-summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction, and making the place the paradise of the Holy Land. The place is the seat of an active commerce, and of a comparative luxury to be found in very few of the inland oriental cities. Its population consists of Mohammedans, Greek Christians, Samaritans, and Jews. The enmity between the Samaritans and the Jews is as inveterate still as it was in the days of Our Saviour, when the former refused Him admission

into one of their cities, "because His face was of one going to Jerusalem," or, in other words, because He was going to Jerusalem. The mountains Garizim and Ebal are remarkable from the fact that owing to their strange formation persons standing in the plain can hear distinctly every word that is spoken on the top of either mountain. It was these mountains that were chosen by Josue for the first assembly of the Israelites, half of the people being marshalled on one side and half on the other.

Leaving Mount Garizim, let us follow the road that leads to



JERICHO.

SAMARIA. The village stands on a hill; it is tolerably built, and is covered with fine gardens and plantations, interspersed with numerous remains of antiquity, such as the ruins of a church dating back in all probability to the time of the apostles, some columns of a temple, and portions of a long colonnade, supposed to have been erected by Herod the Great. Samaria was founded by Amri, the sixth King of Israel, and until the Captivity, B.C. 720, it continued to be the capital of the ten tribes of Israel, It afterwards gave name to the province of Samaria.

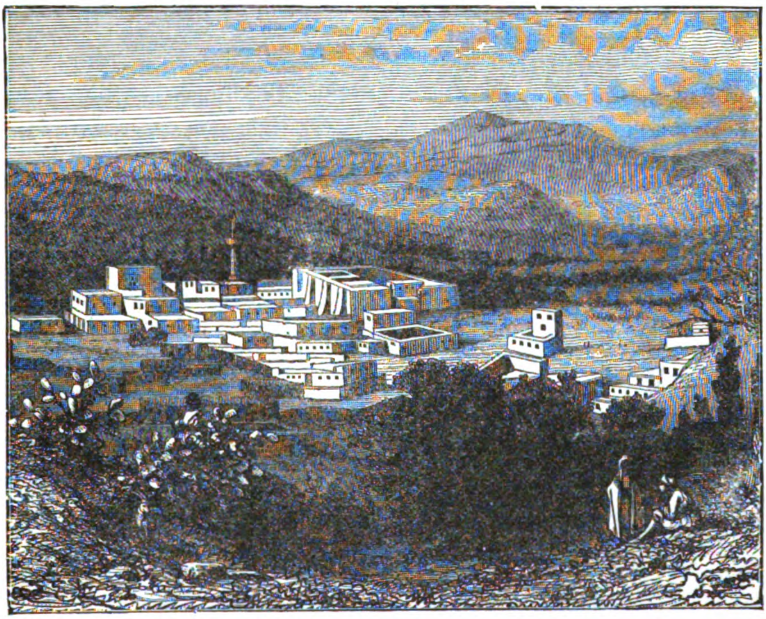
Leaving Samaria, let us move on to MOUNT CARMEL. This famous mountain forms the extremity of a range of hills which extend northwest from the plain of Esdraelon, rounding the Bay of Acre on its south side, and terminating in a steep prom-

ontory in the Mediterranean. It is about fifteen hundred feet in height; its summit is covered by pines and oaks, and further down are olives and laurels. Modern travellers delight to describe the rocky dells of Mount Carmel, with its deep jungles of copse, its shrubberies thicker than any others in central Palestine, its impenetrable brushwood of oaks and evergreens, tenanted in the wilder parts by a profusion of game, but in other places "bright with hollyhocks, jasmine, and various flowering creepers."

It was on Mount Carmel that the prophet Elias called down fire from heaven, and confounded the priests of Baal, and showed the power of God. Afterward by imploring God's aid he caused rain to fall on the parched land. The place of the sacrifice of Elias is still pointed out, and the convent and church of the Carmelite Fathers is built over the cave in which the prophet dwelt. The convent is a square two-story building, and will accommodate seventy-five pilgrims. The most remarkable places outside the church and convent are the School of the Prophets, the Valley of the Martyrs, and the Fountain of Elias. The Holy Family, it is said, dwelt at the School of the Prophets, while they were at Carmel, on their return from Egypt. It is only a cave in the side of the mountain between the convent and the seashore. The Valley of the Martyrs is a plain about a mile south of the convent, and near it is the Fountain of Elias.

About eighteen miles from Haifa, which is the town below Mount Carmel, is NAZARETH. The town is situated among the hills which constitute the south ridge of Lebanon, just before they sink down into the plain of Esdraelon. It contains about three or four thousand inhabitants, a few of them Mohammedans, but most Greek or Catholic Christians. Most of the houses are well built, of stone, and appear neat and comfortable. The streets are narrow and crooked, and after a rain are almost impassable on account of the mud. The first building we meet on entering Nazareth from the south is the Church of the Annunciation. In architectural design and artistic finish it is one of the finest churches in Palestine. The high altar, dedicated to the archangel Gabriel, is reached by marble steps on either side. Beneath it is the crypt, which is reached by a broad flight of fifteen marble steps. Here is the Holy grotto, called the Chapel of the Annunciation. In this grotto stands a marble altar ded-

icated to the Blessed Virgin, and on the stone under it is the inscription, "*Hic Verbum caro factum est*"—"Here the Word was made flesh." On the right and left of the altar are columns which mark the places where the archangel and the Blessed Virgin stood during their interview, and close by is the tomb of St. Joseph. The Holy House of Nazareth itself is, as our readers well know, now in the city of Loretto, Italy. When the Turks conquered Palestine, the Holy House was, to all appearances,



NAZARETH.

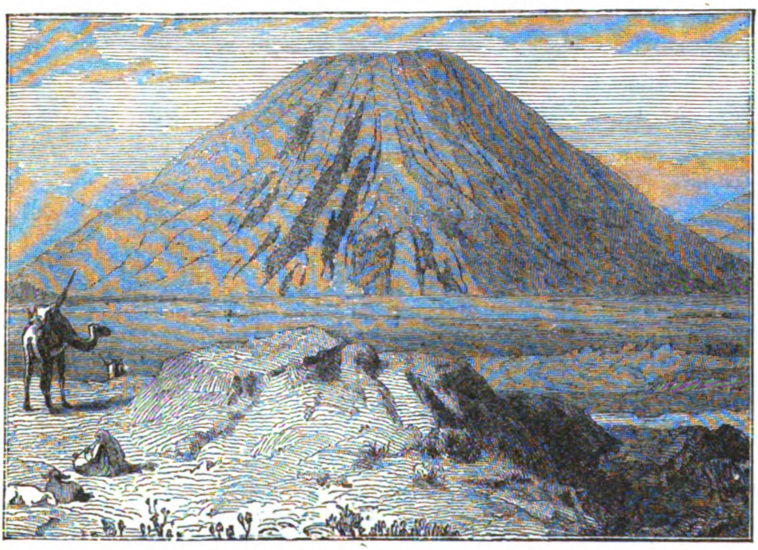
doomed to destruction. But an all-powerful Providence intervened, and in a most miraculous manner preserved this sacred relic. Early in the morning of May 10, 1291, the inhabitants of Dalmatia were astonished to find resting on a hill midway between Tersate and Fiume, two towns near the coast of the Adriatic, a small house which had never been seen there before. It was built of a red sandstone entirely unknown in that country, and, without foundation, was resting on the bare ground. It had but one door with one beam for door-posts, and but one small window. On the inner walls were several paintings, though much effaced and neglected. The ceiling was painted

blue and studded here and there with stars. In one end stood a stone altar and above it an image of the crucifixion. On one side of the altar, in a niche, was an image of the Blessed Virgin; on the other side was a closet containing a few earthen vessels. While the wondering crowds stood gazing and discussing the strange event, the parish priest of the place appeared on the scene. This was another surprise, for he had been confined to his bed for the three years previous by a severe attack of dropsy. To the eager listeners this venerable pastor, whose name was Alexander di Giorgi, declared that during the previous night the Blessed Virgin had appeared to him in a dream and assured him that this unknown building was no other than the house in which she had dwelt at Nazareth; that the altar was the same erected by St. Peter; and that the crucifix and statue, both of cedar-wood, had been made by St. Luke. In proof of the truth of her words the vision promised him complete recovery from his illness, and, as they could see for themselves, such recovery had taken place. On hearing these words the astonishment of the people was turned to joy, and with feelings of deepest gratitude the simple peasants knelt down and venerated the precious relic. As the news spread multitudes of curious and pious Christians came from surrounding districts. But, strange to say, after the space of three years and seven months, on December 10, 1294, the Holy House disappeared one night as strangely and suddenly as it had come, and was carried by angels over the Adriatic Sea to Ancona, in Italy, and set down in the midst of a grove of laurel-trees. From *lauretum*, the Latin term for laurel, the place has come to be called Loretto.

Leaving the Church of the Annunciation, let us visit the Fountain of the Blessed Virgin, so called because tradition has it that our blessed Lady came daily to draw water from it. Being the only spring in the place, it has to supply all the inhabitants, and yet has never been known to fail. The people of every class and creed have the greatest veneration for it. From the fountain let us go to the WORKSHOP OF ST. JOSEPH, situated to the northeast of the Church of the Assumption. It is a plain, small building, of which only a portion of the original walls still remain, the most of it being rebuilt. The site and chapel attached now belong to the Franciscans. The chapel is an humble one, but it has a beautiful marble altar, beneath which is

inscribed, "*Hic erat subditus illis*"—"Here He was subject to them." In the western and upper part of the town is the Chapel of Mensa Christi, or "Table of Christ." On the floor is a large stone on which, according to tradition, our blessed Lord ate with His apostles both before and after His resurrection. About two miles outside the town of Nazareth is the MOUNT OF PRECIPITATION, where the Nazarenes brought Our Saviour that they might cast Him down headlong.

About six or eight miles almost due east from Nazareth is



MOUNT THABOR.

MOUNT THABOR. It rises about a thousand feet above the level of the plain, and as seen from a distance is beautiful and symmetrical in its proportions. The body of the mountain is of the limestone peculiar to the country; on it is a comparatively dense forest of oaks, and other trees and bushes, with an occasional opening on the sides, and a small uneven tract on the summit. It takes about an hour, over a steep and circuitous path, to reach the top, which consists of an irregular platform, embracing a circuit of half an hour's walk, and commanding extensive and beautiful views. On the east may be seen the entire outline of the Sea of Tiberias and some of its waters, the course of the Jordan for miles, the fortresslike mountains of Hauran, and the mountains of Gilead and Bashan; Hermon and intervening hills

on the north and northeast, Carmel on the northwest; on the west the Mediterranean and the plains of Galilee; on the south Gilboa, Endor, and Naim. All around the top of Mount Thabor are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the south of the little basin, and especially toward its eastern end; here are, in indiscriminate confusion, walls, and arches, and foundations apparently of dwelling-houses, as well as other buildings, some of hewn and some of large bevelled stones. The walls and traces of a fortress are seen here, and further west along the southern brow, of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of *Bâb-el-Hawa*, "Gate of the Wind." Tradition points to Mount Thabor as the scene of the transfiguration of Our Lord, which is described in the ninth chapter of the Gospel of St. Mark. There is a beautiful church on the spot where Our Lord was transfigured, and near by is the Franciscan convent. There is an abundance of pure spring-water on the mountain, and rich cornfields and luxuriant vineyards, while herds of sheep and goats graze on its sides. On the top is a cave said to have been inhabited by Melchisedech.

In the immediate neighborhood of Mount Thabor are Naim and Endor, the one memorable as the scene of the restoring to life of the widow's son, the other as the place where Saul on the eve of his last engagement with the Philistines consulted a witch, a woman who had "a divining spirit."

About four and a half miles northeast of Nazareth is Cana. It is situated on a broad hillock, and is surrounded by olive groves and fig orchards. It was at Cana that Our Lord performed His first miracle, changing water into wine. There are two churches here, and each claims to be built over the house in which this miracle took place. Besides, one claims to have in its possession one of the water-pots used in the miracle.

From Cana let us make our way to the Mount of Beatitudes, which is on the road to Tiberias. The mount—for it is not high enough to be dignified by the name of *mountain*—stands in the centre of an immense rocky plain. It was from this place that our blessed Saviour delivered His sermon, which is recorded

in St. Matthew, chapters v., vi., and vii., and near by is the scene of the miracle of the loaves and fishes.

Three miles further on we reach TIBERIAS on the shore of the Sea of Galilee. It was on the border of this sea that our blessed Lord showed Himself to His disciples for the third time after His resurrection, and here it was that He commissioned St. Peter to feed His lambs and His sheep. The Lake of Tiberias,



THE RIVER JORDAN.

often mentioned in the New Testament, is also called the Lake of Genesareth, the Lake of Capharnaum, the Sea of Galilee. Numerous cities once existed along its shores and its waters were white with sails. Tiberias, in the days of Our Lord, was a large city and the seat of the province of Galilee. It no longer exists, the present city of the name being three miles further north. Two other once famous cities, CAPHARNAUM and BETHSAIDA, also stood on the Lake of Tiberias. The main interest attaching to Capharnaum is as the residence of Our Lord and His apostles, the scene of many of His miracles. It was there that the man troubled by the unclean spirit was cured, that the other man sick

of the palsy was made well, that the servant of the centurion was healed. Bethsaida was the birthplace of the apostles Peter, Philip, and Andrew. The doom which Our Lord pronounced against Capharnaum, Bethsaida, and Corozain (Matt. xi.) has been literally fulfilled, for there is hardly a stone left upon a stone to mark the places where they once stood.

Before closing this sketch let us take a look at Tyre and Sidon. Ancient TYRE was one of the most celebrated cities of antiquity, and the most important city of Phenicia. It is first mentioned in the Bible in Josue xix. 29 as "the strong city." Further on we find that Hiram, King of Tyre, sent cedar-wood and workmen to King David to build for him a palace. Tyre was noted for its skill in the mechanical arts for we learn from III. Kings v. that Hiram sent his sailors and servants to help Solomon in building the temple. Filled with pride at its riches and prosperity, Tyre called down on itself the curse of the Almighty. Time and again it was destroyed only to spring to life again, but in the thirteenth century its glory departed forever. In the city that stands on the site of ancient Tyre may still be seen, scattered here and there, shafts of gray and red granite, capitals of many-colored marble, and other remains of ancient glory. It was at Tyre that Our Lord healed the daughter of the woman of Chanaan, and St. Paul visited the city on his way to Jerusalem. Twenty miles from Tyre is its ancient rival SIDON. Its people were noted for their skill as mechanics, manufacturers, and navigators. Like Tyre this city was ruined by its prosperity. As our purpose is more to consider the Holy Land in connection with the life of Our Lord, we shall dismiss Sidon, merely remarking that it was the scene of one of Our Saviour's miracles, which is thus recorded in the Gospel of St. Mark vii. 31–35: "Going out of the coasts of Tyre, He came by Sidon to the Sea of Galilee through the midst of the coasts of Decapolis. And they bring to Him one deaf and dumb; and they besought Him that He would lay His hand upon him. And taking him from the multitude apart, He put His fingers into his ears, and spitting, He touched his tongue. And looking up to heaven, He groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right."

INDEX.

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